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A BRIEF EXPLICATION

Upon the other Fifty

PSALMS:

From *Psal.* 50. to *Psal.* 100.

BY

DAVID DICKSON,
Professour of Divinity in the Colledge of *Edenburgh*.

Blessed is the man whom thou chuseſt, and cauſeſt to approach unto thee, that he may dwel in thy Courts: we ſhall be ſatisfied with the goodneſſe of thy houſe, even of thy holy Temple. Psal. 65. 4.

The ſecond Edition corrected.

Imprimatur,
EDMUND CALAMY, *July* 16. 1653.

LONDON,
Printed by *T. M.* for THOMAS JOHNSON at the *Key* in *Pauls Church-yard*.
1655.

To the
RIGHT HONOURABLE
The EARLE of
EGLINGTON;

Mercy and Peace through Jesus Christ.

My right Noble Lord,

THe reason of my sending forth of this piece, under your Lordships name, is, that by this means I may pay home before I die, the old debt which I owe to your Lordship, and to the whole noble family, for countenancing & encouraging me openly in my Ministry, all the while I was *in Irwin*, near your Lordship full twenty years.

And the reason why I do confess my debt now, and go about to discharge some part of it, at this time of your Lordships restraint in *England*, is, because when I call to mind the time of my restraint about some thirty years ago, (when the High Commission Court of Prelates procured my confinement within a little vilage in the North beyond *Aberdein*, in regard I could not give them satisfaction by receiving the yoak of some Popish ceremonies, impo-

sed then upon the Ministry,) I cannot forget how comfortable your Lordship was to me then, and what pains and travel you endured summer and winter without wearying, until they who at that time had power to loose me from my confinement, being made sensible, some of them of the iniquity, and all of them of the inexpedience of keeping me in bonds, I was restored to the free and full use of my Ministry. Wherefore I do esteem it a part of due gratitude, to do what in me lieth, to be comfortable to your Lordship in this your present condition; and do heartily pray to God that your exercise and trouble, may prove a means of your happiness. It is true indeed, that happiness without this means were to be wished, if so it were Gods pleasure; but unto God only (in whose hands alone it is to make men blessed, and in whose friendship and favour through Christ only men are really blessed) it doth belong, to chuse the man to whom, so also to chuse the means whereby, and the manner how he will communicate the right and possession of true blessedness. If happiness were at mens wish and carving, no man would chuse God for his chief good, nor God way to bring his felicity about; for the multitude of men do say, *Psal.* 4. 6. *Who will shew us any good?*

The good which God doth shew unto them, and the way how by reconciliation with himself, and walking humbly and uprightly before him, they may have God to be their *rich reward*, is not the thing they love to have; but corne and wine and oyle, and whatsoever may best please their fleshly fancie, is their desire. And of this

Lord

Lord doth complain, *Psal.* 81. 11. *My people, saith he, would not hearken to my voice, and Israel would none of me.* And what was it which they did prefer unto God? they loved to have their own will in this world, whatsoever should befall them after death; they loved rather to have their own earthly desires satisfied, then to have the friendship of God: and their choice was given unto them to their own destruction. *So* (saith the Lord) *I gave them over to their own hearts lust, and they walked in the counsell of their own heart.* Few, when they look upon the course which the world doth runne after, yea very few do prefer the fellowship of God reconciled to them in Christ, before riches, honour, and sensual pleasure: For, *Who will shew us any good?* is that which many do say, *Psal.* 4. 6. But, *Lord, lift thou up the light of thy countenance upon us,* is the petition of the few opposed to the multitude; and even those few godly would wish to go to heaven with ease, and to be free from trouble in their journey, if it were the Lords will, as we may see in the prayer of *Jabez*, 1 *Chron.* 4. 10. *Who called on the God of Israel saying, Oh that thou wouldest blesse me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evill, that it may never grieve me.* But our loving and wise God, who knoweth perfectly what is fittest for every one, doth crosse and correct those natural desires of his children, And howsoever he will now and then possibly grant the prayer of *Jabez* to some of his people, yet he hath appointed this to be the ordinary road-way to heaven, which

the

the Apostle pointeth forth to us, *Acts* 14. 22. *we must through much tribulation enter into the Kingdom of God.*

And this course of carrying of Gods children through many afflictions, doth no ways hinder their happinesse; for how many soever their crosses be, yet this holdeth always fast, *Psal.* 65, 4. *Blessed is the man whom thou chooseſt, and causeſt to approach unto thee.* If therefore by plurality of chastisements, the Lord shall draw, and drive them to seek remission of sinnes and reconciliation with himself, and the renewed sense thereof through Christ, and shall by the rod hedge them within the way of walking with him in a friendly communion: they lose nothing except their lusts, and do gain eternal blessednesse. And certainly, there is so much reliques of natural corruption, so strong inclinations unto sinne, so many actual out-breakings, and grosse transgressions to be found in the most precious Saints, that there is no wonder the Lord should visit their trespasses with the rod, and their iniquity with stripes; but all the wonder is, that he will not take his loving kindnes utterly from them. There is also so great need of loosing their affections from what seemeth love-worthy in this world; so great need of raising the hearts of the heirs of salvation unto the seeking of a Kingdom which cannot be shaken, and of a crown uncorruptible; as all reason doth call for the mixture of troubles with earthly comforts, lest the sweetnesse of temporary vanities should prove unto them poysonable. Moreover, the experience of the Saints set down in Scripture, and especially

the Psalmes, doth make it manifest, that by the variety of outward and inward troubles the faith of Gods children hath been tried, and trained to further strength. Their love, hope, and patience, and all other spiritual graces in them have been so fostered and augmented, as they have been made joyfully and thankfully to subscribe this truth, *Psal.* 94. 12. *Blessed is the man whom thou chastenest O Lord, and teachest him out of thy Law.* This is the language of the Lords present dispensation toward his people, and the lesson which his Providence doth recommend to us all, that we may learn it to our good: whereunto if this piece shall contribute any thing for the edifying of those who shall be pleased to read it; and in speciall, if it shall be acceptable to your Lordship, this shall do much more then recompence the labour of

Your Lordships obliged servant in the Gospel,

DAVID DICKSON.

THE

The Epistle to the Reader.

Christian Reader,

THe acceptance which the former fifty Psalmes have found, doth give me encouragement [illegible] offer these other fifty to thy view also, and to give thee the last fifty so soon as the Lord shall enable me: I am still sparing of thy time, and strive to point forth, not all the Doctrines which may be deduced from the words; but so many onely as being joyned together and compared with the Text, may give unto thee both the sense and the use thereof. It is not possible to expresse every purposes sufficiently without a volume, nor to open mysteries in few words unto thy satisfaction, who canst not chuse but wish to have more of the purpose, whereof thou lovest to hear much, and findest but a little of it hinted at. No sort of writing, except that of the Scripture, hath all perfections; but this advantage thou hast by this mould, thou shalt not read long till thou meet with matter worthy of thy meditation; and whensoever thou meetest with a word spoken in season, or fit for thy condition, thou mayst close thy reading for the time, without losing any long discourse, and feed upon what thou hast found till it be digested, and then return when thou wilt, and seek for as much as may be another morsell. For the reading of many diverse doctrines without some interlaced meditation, is like eating of marrow without bread, and cannot but cloy thee for the time, or give thee a surfeit of wholesome food; which evil if it befall thee, may be helped for aftertime by short ejaculations of a word or two whilest thou art reading, according as the purpose calleth for, to seek the Lords blessing unto that which thou readest, whose presence that thou mayest finde comfortable, is the prayer of

Thy servant in the Gospel,

DAVID DICKSON.

A BRIEF EXPOSITION Upon the other Fifty PSALMES.

PSAL. LI.

To the chief Musician. A Psalm of David, *when* Nathan *the Prophet came unto him, after he had gone in to* Bathsheba.

THE Psalmist in the sad sense of his guiltiness, prayeth for remission of sin, with an eye to the Lords large mercy, *ver.* 1,2. and followeth his petition with a deep and hearty confession of his sinfulness, *ver.*3,4,5,6. He prayeth the second time for remission of sin, with an eye toward the blood of the Messiah, *v.*7. and followeth it with another petition for comfort to his afflicted spirit, *verse* 8. He prayeth for remission of sins the third time, *verse* 9. and followeth it with another petition for renewed comfort of the holy Spirit, and for removal of felt wrath, with a promise of making use thereof, to the edification of Gods people, *verse* 10, 11,12,13. He prayeth for remission of sinne the fourth time, namely of that particular sin, wherewith for the present conscience was most troubled, *ver.* 14. and he followeth it with another petition, for enabling of him for a more spiritual and

sincere manner of serving God hereafter, renouncing all confidence in the external ceremonies of the Law, *ver.* 15, 16, 17. And last of all, he prayeth for mercy to the Church, *ver.* 18, 19.

From the Inscription, *Learn*, 1. How soon the most mortified lust may be kindled and break forth like fire in the embers, when it meeteth with powder; how frail the strongest of the Saints are in themselves, when they are tempted to sinne; and what need he who standeth hath to take heed lest he fall: for the holy Prophet, the sweet singer of Israel is here foully defiled by *his going in to Bathsheba*. 2. How fast asleep in sinne, even the most watchful watchman may fall, and that he cannot arise and awake of himself, till God of his grace (who in love pursueth fugitives) by some means of his own chusing, stir up his conscience, as here is evidenced in the case of the Psalmist, who did lie still in his sin secure, till *Nathan* the Prophet came unto him. 3. How faithful Ministers ought to be in their proper charge, reproving sinne, even in greatest personages, when God doth call them unto it: and how acceptable their reproof should be to the honest heart, as *Nathan* the Prophet, *Davids* Seer, his coming unto *David*, and rebuking him after the open knowledge of his sinne; and *Davids* acceptance of this office at his hands; and the honourable mention made of his fidelity here do teach us. 4. How little a true penitent doth stand to shame himself, when his sin hath dishonoured God, and he seeth that the confession of it may glorifie God; and how far the Pen-men of holy Scripture do differ in this point from the writers of humane histories as *David* in the Inscription of this Psalme giveth proof.

Ver. 1. *HAve mercy upon me, O God, according to thy loving kindnesse: according unto the multitude of thy tender mercies blot out my transgressions.*

2. *Wash me throughly from mine iniquity, and cleanse me from my sin.*

In this first affectionate prayer for remission of sins, [illegible] As the conscience, till it be awakened by God, cannot [illegible] heed how displeasant sin is to God; how it merits [illegible] how unsupportable a burden it is to the sinner, when [illegible]

with it: So after it is wakened, it can see no refuge till it come that mercy may be had in God, and then the more it is moved by the Law, or fear of wrath, the more it seeketh after Gods mercy, as here we see; *Have mercy on me, O God.* 2. The consideration of the Lords loving kindnesse, and readinesse to forgive the sinner that cometh unto him, should keep the sinner, (how grievous soever his offence hath been) from running away from him, yea should give him hope to meet with mercy, whatsoever may be his demerits: *Have mercy, O God on me, according to thy loving kindnesse.* 3. Sin is a debt obliging a man to a misery which he cannot pay; but must be forgiven, otherwise he perisheth, as *blot out my transgressions* doth import. 4. All doubts arising from the multitude of sins forgiven before, and from the abuse of many mercies already received, and from the ill deservings of most hainous sins, are solved, when Gods loving kindnesse, and the multitude of the mercies of God are opposed to these doubts and fears, and are put in the balance over against them; *according to thy loving kindnesse, according to the multitude of thy mercies, blot out my transgressions.* 5. When a saint now justified doth any thing against the Law of God, his sin is so far from being extenuated or made lesse, as by the Law it is multiplyed so much the more, and found to have a plurality of sins, when it is rightly considered; *blot out (saith he) my transgressions,* in the plural number. 6. Sin, as it casteth a man over to punishment, till he be forgiven; so it defileth a man, and puts an abominable deformity on him, which the illuminate conscience cannot look upon, without loathing, till he by pardon and purging washing away; *wash me, and cleanse me from mine iniquity and my sin.* 7. The pollution of sin reacheth through the whole powers of the soul and body, which have been serviceable to it; through minde, will, affections, and bodily, and all, and nothing can quiet the soul here, except both pardoning mercy, and sanctifying mercy, going after all the footsteps of sin, and doing away the filthinesse thereof: *wash me throughly, and cleanse me.*

Vers. 3. *For I acknowledge my transgressions, and my sin is ever before me.*

4. *Against thee, thee only have I sinned, and done evil in thy sight, that thou mightest be justi-*

fied when thou ſpeakeſt, and be cleare when thou judgeſt.

5. Behold, I was ſhapen in iniquity: and in ſin did my mother conceive me.

6. Behold, thou deſireſt truth in the inward parts: and in the hidden part *thou ſhalt make mee to know wiſdome.*

Here he maketh confeſſion of his ſin and ſinfulneſſe, and aggravateth his guiltineſſe from the very root of originall ſin, and ſubſcribeth whatſoever God hath ſpoken of mans ſinfull nature, and deſerved puniſhment in the Scripture, approving himſelf for the ſincerity of his confeſſion unto God. *Whence learne,* 1. Whoſoever would have mercy and pardon of his ſin from God, muſt acknowledge his ſin and debt, and muſt take part with God, and with Juſtice againſt himſelf, becauſe the Pſalmiſt here giveth this for a reaſon of his hope of pardon, *For I acknowledge my tranſgreſſion.* 2. Albeit God hath pardoned ſin to a penitent ſoul, and albeit his Miniſters have made declaration of the pardon to him; yet the conſcience will not pronounce the ſentence of abſolution, but ſtill preſent the ſin as unpardoned, till God make it quiet by his immediate intimation: for *David* knew that *Nathan* had told him from the Lord, that his iniquity was pardoned, ſtill findeth the conſcience purſuing for the guilt; *My ſinne is ever before me.* 3. The dividing of the grant of pardon from the effectual intimation thereof unto the conſcience, is done in Gods wiſdom and mercy towards his child for good: for hereby it ripeneth repentance, and bringeth forth this deep confeſſion, *I acknowledge mine iniquity, and my ſinne is ever before me.* 4. It is moſt ſuitable for true repentance, to pitch upon ſome particular ſinne, in the vileneſſe whereof the evill of other ſinnes may be taken up and lamented: *Againſt thee have I done this evill*; he meaneth the particular whereof *Nathan* charged him in the matter of *Uriah*. 5. The materiall injury and hurt of a ſinfull action may reſolve upon a creature; but the formall iniquity of the action reſolveth upon the law or command of God, and upon his ſovereigne authority which gave the law; *Againſt thee, thee have I ſinned.* 6. If the injury done to the creature could be ſevered from the offence done to God, the conſcience would not be ſo much troubled for the firſt, as for the

injury done to God against so many obligations, be com-
with the injury done to the creature; the injury done
to God is so high as it comprehendeth all the challenge which
the creature could make for its part, and leaveth nothing to the
creature to say besides: Therfore saith he, *against thee, thee*
only have I sinned, and done this evil in thy sight. 7. Albeit no
man should challenge for a wrong done by one man to another,
and in particular for a wrong done to a subject by a Prince or
Ruler, yet wil the Lord challenge for it, and bring the man to
an accompt for it, *against thee, thee only have I sinned.* 8. How
closely soever the circumstances of a sinful action be conveyed,
that men should not see the vileness thereof, yet before God all
the matter is plain: *I have done this evil in thy sight*, saith he.
9. The conscience rightly wakened in the sense of sin, cannot
but justifie what God hath spoken in his Word of mans sinful-
nesse, and of the merit of sin, and of whatsoever God hath done,
or shal do in the punishing of sin: for *David* maketh this deep
confession of sin against himself, *that God may be justified when*
he speaketh, and clear when he is judged. 10. Although presumptu-
ous man wil not stand to examine, judg, and pass sentence up-
on God, and his words, and his works, yet shal no man be able
to cast a blot upon God; but every conscience when awake, shal
be found to blame the man, and to Justifie God in all his words
and proceedings, as *David* is forced to blame himself here,
that God may be justified when he speaketh, and clear when he
is judged. 11. As original sin is common to all men by natu-
rall propagation from their parents, so is it not abolished out of
the most holy in this life, and as it is found to utter it self by
actual transgressions, in the children of God, so must the evil
thereof be acknowledged by them, and that not to extenuate, but
to aggravate their sin thereby, as *David* sheweth here saying, *Be-*
hold, I was shapen in iniquity, and in sin did my mother conceive.
12. No confession of sin, nor any other part of Gods wor-
ship giveth ease to the mind, or is acceptable to God, except it
be done in sincerity and truth, and when it is done in spirit and
truth, it is acceptable to God, and giveth ease to the conscience;
Behold, (saith *David* after his deep confession) *thou desirest truth*
in the inward parts. 13. The last operation of Gods grace in us,
is worthy to be observed, acknowledged, and made use of, as an
evidence that God hath some work in us, wherein he taketh
pleasure, *Behold* (saith *David* to God) *thou desirest, or delightest in*
truth in the inward parts. 14. When a man hath found some spark

of grace in himself, he may expect to finde yet more grace from God, as *David* after this observation of grace given unto him to make a sincere confession of his sin, doth expect that God shall effectually teach him more wisdome, or wise behaviour in his sight. *In the hidden part thou wilt make me to know wisdome*, that is, thou wilt make my conscience judge yet more impartially of my native sinfulnesse, and wilt teach me to walk more circumspectly before thee, in the sense of my fulnesse.

Ver. 7. *Purge me with hyssope, and I shall be clean: Wash me and I shall be whiter then snow.*

8. *Make me to hear joy and gladnesse: that the bones which thou hast broken may rejoyce.*

He prayeth for remission of sin the second time, with an eye to the bloud of the Messiah Christ, and joyneth with it, a petition for comfort to his afflicted spirit. *Whence learn*, 1. No lesse loathsome then leprosie is the sight of sin, when it is looked upon as unpardoned; and nothing lesse then the bloud of Christ signified by the bloud of the clean bird slain to cleanse the leper, can purge a man of it, for *David* doth look unto the manner of cleansing the leper, as it is set down, *Levit.* 14. Where two birds were taken, and one of them slain, and the living bird being dipped with hyssope in the bloud of the slain bird, was let flie away, to signifie the leprous sinners deliverance from perdition by the bloud of that cleanly bird Jesus Christ: *purge me with hyssope*, saith he. 2. Whatsoever application hath been made to a man of Christs bloud in justification of his person, it doth no hinder, but rather doth open a way unto the renewed acts of application thereof, according as new sins do draw on new guiltinesse: for here justified *David* prayeth to be yet again purged with hyssope. 3. Renewed acts of remission of sin granted, by new application of the vertue of Christs bloud, cleanseth the conscience of the guilt of sin, and cleareth the man before Gods justice, *purge me with hyssope, and I shall be clean*, saith he. 4. Howsoever remission of the guilt for Christs sake, be inseparable from the imputation of righteousnesse for Christs sake, yet may these two be distinguished, and distinctly looked upon for the believers comfort; for here *David* looking on the removing of the guiltinesse of sin by Christs death, saith, *purge me with hyssope, and I shall be clean*: and looking upon the imputation of Christs righteousnesse, or obedience even unto the death, he saith, *Wash me and I shall be whiter then snow.*

Now

[illegible] these two branches of this mercy are distinguishable, may appear from this, that as to be freed from eternal torment is one benefit, put case a man were annihilated in his looking from it; and to be not only freed from eternal torment, but also made blessed by the gift of eternal life, is another and a greater benefit: So removing the guilt of sin, in relation to the removing of punishment is one thing, and the assignation of Christs righteousnesse in relation to eternal life, is another thing; and these two benefits both of them are purchased by Christs perfect obedience unto the death, and are holden forth, *Levit.* 14. for after the delivery of the leper from death (figured and symbolized by the letting go of the living bird, dipped in the bloud of the slain bird) the cloathing of the leper with righteousnesse, is figured and symbolized by the washing of the man, and putting clean cloaths upon him. Now it is not the mans personal sanctification inherent, (which in every man is joyned with much pollution) that maketh him clean, but the imputation of Christs righteousnes; This maketh him *whiter then snow.* 5. As we must not neglect the Ordinances of God, but must use them carefully for obedience unto God, and for strengthening of our faith; so we must not rest upon them, but seek in unto the signification, substance, and end of them, which is Christ, as here *David* seeketh perfect pardon by Christs blood, perfect purging and cleansing through him under the terms of *purging with hyssop and washing.* 6. The grief and torment which followeth sin, and is felt by a wounded spirit, even in the children of God, in the time of their repentance, is greater then ever the pleasure of sin was to them, as *David* sheweth here, who speaketh of his vexation, and wounded spirit, as of the painfullest trouble which can fal upon the body: for by *the bones which thou hast broken*, he meaneth the chastisement of his spirit, inflicted of God. 7. Nothing can heal this wound of the spirit, save the hand that made it; nothing but Gods lively application of his word of grace and pardon to the guilty sinner can do it; for *David* wil not rest with what *Nathan* had spoken, til God speak the same effectually unto him; *make me to hear joy and gladness.* 8. As there is no sorrow so deep as the sense of Gods displeasure, so there is no joy so refreshing as the inward consolation of Gods spirit; for *Davids* broken bones wil rejoyce, if God wil speak peace to his soul: *make me to hear joy and gladnesse, that the bones which thou hast broken, may rejoyce.*

Ver. 9. *Hide thy face from my sins, and blot out all mine iniquities.*

10 *Create in me a clean heart, O God; and renew a right spirit within me.*

11 *Cast me not away from thy presence; and take not thy holy Spirit from me.*

12. *Restore unto me the joy of thy salvation, and uphold me with thy free Spirit.*

13 *Then will I teach transgressors thy wayes, and sinners shall be converted unto thee.*

He prayeth for remission of sin the third time, *ver.* 9. And joyneth therewith a petition for rectifying his sad condition; first by renovation of that grace which was decayed, and as it were lost, in his sense, *ver.* 10. Secondly, by preventing his deserved and feared separation from God, and from communion with his Spirit, *ver.* 11. Thirdly, by repairing and restoring of his some-time gracious condition, and setling him therein by the spirit of adoption, *ver.* 12. And then he promiseth to make good use thereof for the comfort and edification of other sinners, *ver.* 13. *Whence learn,* 1. Sin is soon committed, and guiltinesse and misery soon drawn on, but not soon and easily removed; many a cry to God may be uttered in the sense of felt displeasure of God, and fear of more and more evill following on it, before the soul finde freedom from it; as this frequently repeated petition for pardon, and these expressions here set down do make evident. 2. Earnestnesse of affection maketh often repetition not to be babling, and when that which most presseth us, is most pressed, and insisted upon by us in our prayer, it is no vaine repetition or idle multiplication of words, as here is to be seen. 3. Sin seen in its own shape, is a loathsom sight to God, and horrible to the sinner; which loathsome sight nothing can remove, save the Lords voluntary forgiving of it, and his not setting it before his own face, to be pursued in severe justice, *Hide thy face from my sins.* 4. As one sin doth waken up the conscience of many other sins, so nothing can quiet the conscience about any one sin, except both it and all other sins be forgiven: therefore saith he, *Blot out all mine iniquities.* 5. A sincere penitent is no lesse desirous of renovation and sanctification, then he is of forgivenesse of sin; for with *Blot out*

he joyneth, *Create in me a clean heart, and renew a right ſpirit within mee.* 6. Albeit ſin againſt the conſcience of a renewed man, defileth it throughly, and defaceth the work of the holy Spirit, openeth the flood-gate of naturall corruption, to the pollution of the whole frame of an holy heart; openeth the way unto, and ſtrengtheneth the work of an evil and deluding ſpirit; yet no principle of grace in the renewed man is able to remove this evill; but the removing and remedying of it muſt be by the immediate work of Gods own omnipotent hand. This work is no leſſe then creation; therefore ſaith he, *Create in me a clean heart, and renew a right ſpirit within me*; that is, it is not in my power to clear my conſcience, and my polluted heart, or to fit my perverted ſpirit in a right frame again; but thy creating and renewing power, which borroweth nothing from the creature, muſt do it; *create in me*, importeth this. 7. Albeit a renewed ſoul cannot be utterly caſt off from God, nor be bereft utterly of ſaving grace once beſtowed on him; yet if he grieve the Lords Spirit by preſumptuous ſinning, his aſſurance of ſtanding in Gods favour may be mightily brangled, and he put in fear of loſing the poſſeſſion of what is behinde of the ſaving work of Gods Spirit in him, eſpecially when hee conſidereth that his provocation doth deſerve no leſſe at Gods hand; Therefore ſaith he, *Caſt me not away from thy preſence, and take not away thy holy Spirit from me.* 8. Nothing is ſo terrible to a renewed ſoul which hath been ſometimes ſenſible of Gods favour, and ſure of the preſence of his Spirit, as to be ſhut out from Gods favour, and ſevered from the communion of his Spirit, as this prayer teſtifieth, *Caſt me not away, &c.* 9. As a believer may come to aſſurance of his own ſalvation, and when he keepeth a good conſcience, may ſweetly rejoyce therein; ſo when hee ſeeth that the pleaſure of ſin hath marred this joy unto him, he cannot reſt nor be quiet till he recover the aſſurance he had, and his wonted joy be joyned therewith; *Reſtore unto me the joy of thy ſalvation.* 10. The godly by their fall, ſhould learne ſenſibly to acknowledge their owne weakneſſe, and their need of the ſupporting ſtrength of Gods Spirit, and to account the bonds of Gods Spirit, keeping them in order, and in Gods obedience, to be their only freedome. Therefore *David*, after prayer to have the joy of Gods ſalvation reſtored unto him, fearing leſt he ſhould loſe it again if he were left to himſelf, doth adde another prayer, *Uphold me with thy free Spirit.* 11. As the end of ſeeking mercy to our ſelves, ſhould be this, that we may be enabled to be inſtruments

ſtruments of glorifying God, and ſaving of others: ſo the ſenſible feeling of mercy which is ſought after, doth greatly encourage a man to the work: *Then will I teach tranſgreſſors thy wayes. Then*, that is, when the joy of Gods ſalvation is reſtored to me, and I confirmed ſomewhat in the grace of God. 12. As the way which God keepeth in manifeſting his juſtice againſt tranſgreſſours, and his mercy to ſelf-condemned ſinners, flying to him in Chriſt, is not known by nature to ſinners, ſo long as they go on in their evil courſe, or before they be effectually taught to know both; ſo none is ſo fit to teach and perſwade them of this myſtery, as they who by frequent experience are acquainted with the wayes of God: *Then will I teach tranſgreſſours thy wayes.* 13. The communicating the knowledg and experience of Gods juſtice and mercy, according to every mans place and calling, is a good means of converting of others who know no ſuch thing: *I will teach others thy wayes, and ſinners ſhall be converted unto thee.*

Ver. 14. *Deliver me from blood-guiltineſs, O God, thou God of my ſalvation:* and *my tongue ſhal ſing aloud of thy righteouſneſs.*

He prayeth the fourth time for remiſſion of ſin, and namely of that fearful and bloody tranſgreſſion in the matter of *Uriah*, which now did moſt trouble his conſcience: *Whence learne*; 1. As the conſcience doth paſſe upon particulars in the midſt of confuſed challenges for multitudes of ſins: ſo doth it preſſe ſome particulars more eagerly then other ſome, according as it is ſet on work: as here the guiltineſs in the matter of *Bathſheba* and *Uriah* preſſeth *David: deliver me from blood-guiltineſs.* 2. Though ſin ſeem pleaſant at the beginning, yet at length it is found a devouring enemy, from which none can deliver a ſoul ſave God alone: *Deliver me from blood-guiltineſſe, O God.* 3. Upon the general grounds of the Covenant of Grace made with us for ſalvation through Chriſt, muſt a ſoul ſeek to have particular mercies; *Deliver me, thou God of my ſalvation.* 4. The righteouſneſs of God which ſtandeth in the remiſſion of ſin, and imputation of Chriſts obedience unto us, through faith, according to Gods promiſe, is the matter of our joy and ſong of praiſe to God: which ſong, a ſoul being in thraldome by felt guiltineſs can hardly ſing, but after the intimation of pardon will ſing it chearfully

deliver me from bloud-guiltinesse, then shal my tongue sing aloud of thy righteousnes.

Ver. 15. *O Lord open thou my lips, and my mouth shal shew forth thy praise.*

16. *For thou desirest not sacrifice, else would I give it: thou delightest not in burnt-offering.*

17. *The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise.*

He pursueth this fourth petition for remission of sin, with a request for enlarging of his heart, and furnishing him with matter and ability for praising of God; Wherein he sincerely renounceth all confidence in external ceremonies of the Law, or in any thing else which he could perform. *Whence learn,* 1. However proud spirits think that they can do any thing they please in Gods service, yet a humbled soul under exercise, knoweth that it is God that giveth both to wil and to do of his good pleasure; such a man knoweth that the habit of grace is a gift, and the bringing forth of the habit to exercise, is another gift; he knoweth that when one hath gotten grace to wil to praise God; he must have grace to put this wil to act effectually: This the Psalmist doth acknowledge and prayeth, *open thou my lips, and my tongue shal shew forth thy praise.* 3. Whatsoever holy ordinances and outward services God doth prescribe to his Church, they are not required for satisfaction of his justice, nor are they the main thing he is pleased with, but they are means only to lead men to himself in Christ, in whom only justice findeth satisfaction, and man findeth strength to go about the worship, that so God himself may have all the praise of our services: Therfore *David* giveth it for a reason of his former petition, *for thou desirest not,* (or thou hast not pleasure in) *sacrifice.* 4. That which God aimeth at, we should most intend; and what he is wel pleased with, we should most endeavour; *Thou desirest not sacrifice, else would I give it* 5. The main intent of the sacrifices under the Law was, that a man in the sense of his sin and deserved judgment, and inability to satisfie for his faults, should come and empty himself before God, and betake him to that only one propitiatory sacrifice, represented in those external sacrifices: *The sacrifices of God are a broken spirit;* that is,

is, the right way of sacrificing, is that a mans spirit be emptied of its own self confidence when it cometh to offer unto God the external sacrifices, which other wayes God regardeth not. 6. The man who most renounceth his own works, worth, or merits, and despiseth all his own doings, as a broken earthen vessel, is most acceptable in his approaches to Gods free grace in the Mediatour: *a broken and a contrite heart, O God, thou wilt not despise*; and that not for any worth in the matter of contrition, but because by contrition is expelled all conceit of self-worth, and so the man is most fit for receiving grace and free pardon from God.

Ver. 18. *Do good in thy good pleasure unto Sion, build thou the walls of Jerusalem.*

19. *Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering, and whole burnt-offering: then shal they offer bullocks upon thine Altar.*

In the last verse *David* prayeth for the Lords people; that what breach had been made in the walls of Gods protection about them, by his sins and theirs, might be repaired; and God more holily and heartily worshipped, both by himself and by them in time coming. *Whence learn*, 1. As every true member of the Church should bear in heart the condition of the body, and put it up to God, whatsoever be the mans own private condition; so in special he that hath by his sins provoked God to withdraw his protection from the incorporation wherein he is, should most earnestly intercede for the good of the body, as *David* doth here: *do good in thy good pleasure unto Sion, build thou the walls of Jerusalem.* 2. The rich grace of God, his free love and unchangable good will to his people is the cause of all the welfare of the Church: *do good in thy good pleasure unto Sion*: 3. Whosoever have been most instrumental in the building of Gods Church, must some way be emptied of the glory of this work, that it may be all ascribed unto God alone, who is the only builder of his own Church; as *David* here emptieth himself of this honor, and ascribeth it to God, saying, *build thou up the walls of Jerusalem.* 4. When God poureth out upon his people his Spirit of grace and supplication, and by

Vid. This quoted by the Rev. D. proper Doctrine, on Justification. p. 237.

effects of his good will to them, then, and not till then, are they fit to do him service acceptably: *do good in thy good pleasure to Sion, then shalt thou be pleased with the sacrifices, &c.* 5. No sacrifice is acceptable to God, save the sacrifices of righteousnesse: Now the sacrifices of righteousnes, are first, the propitiatory sacrifice of Christ, whereunto every believer must have respect, as offered in his Name when he cometh to God; and next the sacrifices of thankfulnes and new obedience, offered up by vertue of Christs sacrifice, to be accepted: The first sort of sacrifice was represented most specially by burnt-offering, and whole burnt offering; and the other sort by peace offerings and other oblations: *Then shalt thou be pleased with the sacrifices of righteousnesse, with burnt offering, and whole burnt-offering; then shall they offer bullocks upon thine Altar.*

PSAL. LII.

To the chief Musician, Maschil. A Psalm of David: *when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Abimelech.*

THE scope of the Psalmist is to shew that *Doeg* his enemy had no reason to glory in the favour of the Court, purchased by his false and cruel calumnies against him and the Lords Priests, which he proveth by four reasons: First, because Gods kindness could not be taken away by *Doegs* cruel calumnies, *v.*1. Secondly, because God should root out *Doeg* out of the world for his wicked calumnies, *ver.*2,3,4,5. Thirdly, because *Doeg* should be made a laughing-stock and matter of derision to the godly, *ver.*6,7. Fourthly, because maugre his malice, *David* should be blessed as a believer in God, and a true worshipper of him, *v.*8. Wherupon he concludeth with praise to God, *ver.*9.

From the Inscription, *Learn*, 1. It is no new policy of wicked men, to seek to be great in Court, and in the favour of Princes, by maligning the godly, and fostering the displeasure of Princes against them; for *Doeg* of old did climb in Court this way. 2. Such practices are most suitable to false brethren: for this *Doeg* is an Edomite, of the posterity of *Esau*. 3. When the wicked come to be in power and credit with Kings, for their

very

very enmity against Gods people, it is a narrow tri[al] sore tentation to the godly, as here in *Davids* case [wa]s to be seen. 4. In this case there is nothing so needful as [to] to God for direction and consolation; for so *David* [di]d came back with a *Maschil*, or Psalm for instruction to [him]self and others. 5. It is no advantage to a claw-back Calu[mni]ator, to pretend that he told nothing but truth, and said no more then what he saw: for it is true, that *David* came to the [hou]se of *Abimelech*, but the telling of this to *Saul*, imported much mischief upon the matter, even all the evil which fel forth, and all this is laid on *Doeg*, presupposing he had said no more then is expressed here, that is, that he told *Saul, David is come to the house of* Abimelech.

Ver. 1. *Why boastest thou thy self in mischief, O mighty man? the goodnesse of* God endureth *continually.*

David chargeth *Doeg* with the vanity of his gloriation, that he was now made so mighty a man, for his ill service done against the Lords servants, and refuteth his folly, because he would not take the kindnesse of God from the godly so easily as he might steal their good estimation from them among men. *Whence learn*, 1. Prosperity and success following upon a wicked course, doth hide the sin and mischief which is in it from the sinner; as we see here, how the favour which foolish *Doeg* found in Court for his calumniating *David* and the Lords Priests, did puff him up. 2. There is small reason for a wicked man to glory in his wickednesse, whatsoever profit or preferment it doth bring unto him, for after examination he will not be able to give a reason of his vain boasting; *Why boastest thou thy self of thy mischief, O thou mighty man?* 3. Albeit the wicked do think that God forgetteth his simple and silly servants, yet it is not so; and albeit the Lord doth alter the exercise of the godly, and changeth their prosperity into adversity, yet he changeth not his affection to them: this remaineth fast for ever, whatsoever seem to the carnal spectator, of the Lords dealing with his people; *The goodnesse of God endureth continually*. 4. So long as Gods unchangeable kindnesse endureth, the wicked have no cause to insult over the godly, nor have the godly cause to faint or be discouraged, for this goodnesse of God *David* doth oppose, both to *Doegs* boasting, and to his own tentation; *The kindnesse of the Lord endureth for ever.*

Thy tongue deviſeth miſchiefs: like a ſharp razor working deceitfully.

Thou loveſt evil more then good, and lying rather then to ſpeak righteouſneſs. Selah.

Thou loveſt all devouring words, O thou *deceitful tongue.*

The next Argument of refuting *Doegs* folly is, becauſe this cruel calumny ſhould bring Gods vengeance on *Doeg*, and root him out from all felicity; and here he firſt ſets down his dirty ſin in theſe three verſes, before he ſets down his doom, *ver.* 5. Three *learn*, 1. The tongue when it is abuſed, is a world of wickedneſſe, ſetting the world on fire, as it ſelf is ſet on fire from hel by Satan: for whatſoever miſchief the divel can ſuggeſt, or a wicked heart can deviſe, the tongue wil ſerve to vent it; therefore is the tongue charged with deviſing of miſchief: *Thy tongue deviſeth miſchief.* 2. The ſmooth convey of a wicked device, doth not hide the miſchief of it from Gods ſight, nor extenuate the mans fault, but rather doth help on the miſchief more cunningly and powerfully; *like a ſharp razor working deceitfully.* 3. When a man ſpeaketh no more of a tale of his neighbour, but what may ſerve to the mans hurt and prejudice, and keepeth up the relation of that part of the tale which might clear the mans innocency, or might give a right conſtruction of his doing, albeit that part of the tale told be true, if all the reſt of the tale had been told with it, yet being told alone as if it were the ful hiſtory, *it is evil, it is falſe lying*, it is a murthering and devouring ſpeech, and ful of deceit; and doth argue the Speaker ſuch a one as *Doeg* was, in this particular at leaſt, to whom *David* ſaith; *Thou loveſt evil more then good, and lying rather then to ſpeak righteouſneſſe; Thou loveſt all devouring words, O thou deceitful tongue.* 4. The more wit, deliberation and affection is in a ſin: the heavier is the guilt and challenge for it more juſt. *Doegs deviſing miſchief, Doeg chuſing evil and not good; chuſing lying and not righteouſneſſe, loving theſe evil and all-devouring words*, maketh his dirty ſin moſt fearful.

5. *God ſhall likewiſe deſtroy thee for ever, hee ſhall take thee away, and pluck thee out of* thy *dwelling place, and root thee out of the land of the living.*

Selah.

Now

Now followeth his doom; *Whence learn*, 1. As any wicked is instrumental for bringing temporal destruction on the ... so is he instrumental in drawing everlasting destruction ... himself from Gods hand, *God shall likewise destroy thee for ever.* 2. He that seeketh to settle himself, to inlarge ... to root himself in the earth, and to prolong his standing ... the world, by wrong means; and in special, by hurting the godly, and their good name and cause, shal find the event quite contrary to his desire, design and expectation, as *Doeg* did, whose doom was destruction, for his evil offences done at Court against *David* and the Lords Ministers: *God shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living.*

Ver. 6. *The righteous also shall see, and fear, and shall laugh at him.*

7. *Lo, this* is *the man* that *made not God his strength, but trusted in the abundance of his riches.* and *strengthened himself in his wickedness.*

The third Argument of refutation of *Doegs* vain boasting, is, that his wisdome should be seen to be ridiculous folly: and his boasting to be the matter of his shame and disgrace. *Whence learn*, 1. The notable enemies of Gods children and servants may expect to be notably punished, and that they who did see their fall shal see also Gods vengeance on them: *The righteous shall see.* 2. As the godly are the only wise observers of Gods works and dispensation of his mercy and justice: so also are they the only persons that do make spiritual advantage thereby: *The righteous shall see it, and fear.* 3. As the good of godliness is seen and felt by the godly in their own experience of Gods blessing upon themselves, so is it seen and observed also in the contrary evils which befal the ungodly; *Lo, this is the man that made not God his strength*, (say they) *but trusted in the abundance of his riches, and strengthened himself in his wickedness.*

Ver. 8. *But I* am *like a green Olive-tree in the house of God, I trust in the mercy of God for ever and ever.*

The fourth Argument for refutation of *Doegs* foolish boasting is because I, saith *David*, shal flourish in Gods favour, in despight of *Doeg*; *Whence learne*, 1. Whatsoever may befal the godly

malice of their enemies, it shal not hinder their when their enemies are running to their own destru- shal be wel with the godly, they may be perswaded of the Psalmists example doth encourage to it: *But I am a green-Olive tree.* 2. As the Olive-tree, being planted in ground, draweth in moisture, whereby it is nourished and up: so doth the believer, being planted in the Church, spirit and life from God by the holy ordinances, whereby he groweth up; *I am like a green Olive tree in the house of God.* The wisdom of the godly, and the ground of their true blessedness is this, they make fast work of their everlasting felicity by faith in God, and this maketh them like green Olives all the days of their life; *for I trust in the mercy of God for ever and ever*, is given here for a reason of his happy growing in the house of God.

Vet 9. *I will praise thee for ever, because thou hast done it: and I wil wait on thy Name, for it is good before thy Saints.*

He closeth the Psalm comfortably, with resolution to praise God, and to depend upon him. *Whence learn,* 1. Victory over enemies obtained by faith, is very glorious; for faith doth make a man as sure of what is to come, as if it were perfected, and filleth him with praise for the certain hope of the performance of Promises; *I will praise thee for ever* (saith *David*) *because thou hast done it.* 2. Faith being solidly fixed, bringeth forth hope and quiet expectation of what is promised, *I will wait on thy Name.* 3. As the Christian patience of one of the godly is a matter of good example, and great encouragement unto all the rest that behold it: so the consideration of the good that may redound to others, who shal be witnesses of our patient standing upon God, should stir us up to this duty of patient hope in God, *I wil wait on thee, for it is good before thy Saints.*

PSAL. LIII.

To the chief Musician upon Mahalath Maschil. A Psalme of David.

As in the fourteenth Psalm, so here, *David* comforteth himself and the rest of the godly in their sad sufferings which they felt from godless men, lying in the miserable condition of nature, *ver.*1,2,3. The grounds of comfort are three; the first, because God was engaged in the sufferings of his own, and would plead their controversie against the wicked, *ver.*4. The next, because Gods judgments were to come on all the persecuters of the godly, *ver.*5. and the third, because there is hope of the ful salvation of the godly in Christ, *ver.*6. Comparing this Psalm with *Psalm* 14. wherein the enmity of the wicked against the godly, and the comfort of the godly in that case, in this place are the same which are set down there; *We learn*, That as the godly may fal oftner then once, in one case, under one and the same tentation, some sort of hard exercise and grief: so may they, and should they make use of the same comforts, and bring to memory the same doctrines for that end, as the Church is taught to do, *Psalme* 14. and here in this Psalm.

Ver. 1. *THe fool hath said in his heart*, There is *no God*; *corrupt are they, and have done abominable iniquity*: there is *none that doth good.*

2. *God looked down from Heaven upon the children of men, to see if there were any that did understand, that did seek God.*

3. *Every one of them is gone back, they are altogether become filthy*: there is *none* that *doth good, no not one.*

From the description of the miserable condition, wherein the world and every unrenewed man within the Church [illegible]

1. All unrenewed persons are fools before God, how wise soever they may seem to men. 2. All unrenewed men are inwardly in their affections and resolutions, Atheists in effect, and such as do not regard God in any thing; whatsoever they may seem to themselves or others outwardly; *They say in their heart, There is no God.* 3. All unrenewed men are altogether rotten in their principles and motives of their actions: *They are corrupt.* 4. The actions of the unrenewed will be found abomination before God, and will prove them to be corrupt: *They have done abominable iniquity.* 5. Among all unrenewed men, whether without or within the visible Church, not so much as one man shal be found to have done so much as one good action, which can stand for good in Gods accompt: *There is none that doth good.* 6. The truth of this doctrine is put to trial and proof by God himself, and sentence is pronounced of all men's natural averseness from God, and impotency to do good. *God looked downe from heaven upon the children of men, to see if there were any that did good, and he found none.* 7. As it is impossible they can do any good, or be wise who seek not to God; so the proof and trial of this naughtiness of all men, so long as they lie in nature unrenewed, is found by their not *understanding, not seeking of God: the Lord looked to see if there were any that did understand, that did seek God.* 8. Every man by nature is a Revolter from God, and from the state wherin once God made man; *Every one of them is gone back.* 9. There is nothing clear and unpolluted in soul or body of the unrenewed man, but the longer he liveth in nature, the viler is he; *They are altogether become filthy.* 10. Seeing all men by nature are concluded under sin, without exception, *And there is none that doth good, no not one*; it is no wonder, that the image of God appearing in his children, be ill entertained by natural men, and that Gods children expect no good fruits from such ill trees, as all men are by nature, for this doctrine is delivered to quiet the hearts of the godly, when they are molested by the men of this world. 11. It should yield comfort to the godly, to behold the miserable condition wherein all men are by nature, and themselves called forth of this miserable estate, and converted; for this doctrine offereth ground for the comparison and consolation.

Vers. 4. *Have the workers of iniquity no knowledg? who eat up my people as they eate bread; they have not called upon God.*

The first direct argument for the comforting [illegible] under their persecution by the wicked among whom [illegible] that God considereth their case, and wil plead their cause. *Whence learne*, 1. The Lord observeth every point of enmity which the world carrieth against his People; he taketh their case to heart, and wil plead their cause, and this is a solid ground of comfort to his People in all their sufferings: Have *the workers of iniquity no knowledge? that eat up*, &c. 2. Grounds of difference between the unrenewed, and the renewed or reconciled, offered in this opposition of the one to the other, are these: First, the unrenewed, all of them are called *workers of iniquity*: but they that are reconciled, howsoever they are not free of sin, yet they are not counted by God to be workers of iniquity. Again, the Lord doth own the regenerate, and cal them *his own People*; but doth disclaim the other, as in effect not his people, his enemies. And lastly, the unregenerate *do not call upon God*, to wit, in earnest, or in truth: but the regenerate by the opposition made, are presupposed here to cal on God, and to depend upon him in truth. 3. Nothing doth more evidence the blindness and beastly besotting of the conscience of sinners, then the persecuting of the Saints: it wil not suffice the ungodly to live a godless life themselves, except they malign and most unreasonably oppose Piety in others; *Have the workers of iniquity no knowledge? that they eat up my People as they eat bread.* 4. To vex, bear down, and destroy the godly, is as great a pleasure to the wicked, as to their meat; *They eat up my People as they eat bread.*

Ver. 5. *There were they in great feare, where no feare was; for God hath scattered the bones of him that encamped* against *thee: thou hast put them to shame, because God hath despised them.*

The next ground of comfort to the godly against persecution is, because Gods judgments shal overtake the troublers of his People, when they do least fear it. *Whence learn*, 1. As persecution doth cauterize the conscience, and maketh it senseless of sin: So also doth it make the Persecuters fearless of judgment, when they do eat up the people of God as bread without fear, *For there*, saith he, *no fear was.* 2. The more secure a sinner is, and in special a persecuter of God's

terrible ſhal his wakening be, when Gods judgment ſeiſeth on him; *There were they in great feare where no feare was.* 5. The enemies of Gods Church make it their ſtudy and main work, to overthrow the godly, and to compaſs them as it were by way of laying ſiege about them, that they eſcape not; *They encamp againſt thee*, ſaith the Pſalmiſt, ſpeaking as it were to every one of Gods people. 4. Wrath purſueth the perſecuter, both living and dead, and ceaſeth not to follow him as long as there is any thing of him capable of puniſhment; for God not only raiſeth the ſiege, and deſtroyeth the enemie, and conſumeth his fleſh, but alſo he hath *ſcattered the bones of him that encampeth againſt thee.* 5. When there is nothing left of the perſecuters ſubſtance unpuniſhed in the world, the wrath of God purſueth his name and memorial; and the wrong done to the innocent, is the perſecuters greateſt diſgrace: *Thou haſt put them to ſhame.* 6. As true honour, and the conferring of reſpect from men upon any, is the gift of God, who honoureth them that honour him; ſo deſerved ſhame and diſgrace for ſin committed, when it is poured out, as the effect of Gods juſtice, maketh them who diſhonour him to be lightly eſteemed: *Thou haſt put them to ſhame, becauſe God hath deſpiſed them.*

Ver. 6. *O that the ſalvation of Iſrael* were come *out of Sion! when* God *bringeth back the captivity of his people, Jacob ſhal rejoyce,* and *Iſrael ſhall be glad.*

The laſt ground of comfort to the perſecuted godly, is the hope of compleat ſalvation to the Church of God, and of every true member therof in Chriſt. *Whence learne*, 1. There is no ſolid conſolation againſt perſecution, or any other grievance, ſave in the ſalvation which is to be had in Chriſt; *He is the Saviour and ſalvation of Iſrael.* 2. As Chriſts coming to accompliſh ſalvation by part and part, in his own order and time, is moſt certainly to be believed and hoped for: ſo is it moſt earneſtly to be wiſhed, longed after, and prayed for: as the example of the Lords people here (longing for his coming to *Sion*, in his incarnation and manifeſtation of his grace; and then in the ſpreading forth of his grace and ſalvation out of *Sion* to Gentiles and Jewes) doth teach us; *O that the ſalvation of* Iſrael *were come out of* Sion. 3. As the captivity of Gods people doth remain in any degree and meaſure, which may make Chriſts coming to be ſo much the more deſirable, and to be

the object of wishes and matter of Prayer; so shal every sort and degree of captivity at last be removed from Gods people, til Redemption be completely fulfilled; God shal bring back the captivity of his People. 4 As of all People, whoever had the name of Gods People, the miseries and captivities of the Israelites, because of their provocation against God, have been the most conspicuous and signal: So of all the people on the earth, and of all the Nations which have been honoured with the title of *Gods People*; the deliverance of *Israel* from captivity shal be most eminently and conspicuously comfortable; for *when God shall bring back the captivity of his People, then* Jacob *shall rejoyce, and* Israel *shal be glad.*

PSAL. LIV.

To the chief Musician on Neginoth Maschil. A Psalm of David, *when the Ziphims came and said to* Saul, *Doth not* David *hide himself with us?*

David being betrayed by the *Ziphims*; First, doth make his Prayer to God for delivery, *ver.* 1,2. Secondly, he strengtheneth his faith by some reasons, *ver.* 3. Thirdly, he is confident of his own delivery, and of Gods judgment on the *Ziphims*, whereunto he subscribes, *verse* 4, 5. And last of all, he promiseth praise to God for his own assured deliverance, *ver.* 6,7.

From the Inscription; *Learn*, 1. Particular straits and particular deliveries should be particularly remarked: as *David* here remembreth the danger he was in by the treachery of the *Ziphims*. 2. Mighty men wil find readily more friends in an evil cause, then the godly do find in a good cause: As *Saul* hath the *Ziphims* to offer their service to his cruelty, when *David* was in straits. 3. The wicked are very hearty to do an ill turne, and glad to find occasion of it: *Doth not* David, (say they) *hide himself with us?* as if this had been good and blessed newes.

Ver. 1. *Save me, O God, by thy Name; and judge me by thy ſtrength.*

2. *Heare my Prayer, O God, give eare to the words of my mouth.*

From *Davids* Prayer, *Learn*, 1. The godly can never be ſo ſurprized with trouble, but they ſhould flie to God for delivery, as *David* doth here; and it is a rare vertue not to forget this relief in depth of diſtreſs. 2. When men believe that God is all-ſufficient and anſwerable to what is ſpoken of him, they have great encouragement to go to him in difficulty; *Save me by thy Name*, ſaith *David*. Gods name gave him ground to pray and hope for deliverance. 3. Albeit no man ſhould raſhly cal God to give judgment, yet in a good cauſe, againſt a ſtrong Party, an upright man may cal for, and expect aſſiſtance from God; *Judg me by thy ſtrength*, ſaith he. 4. In fervent prayers, the very voice hath uſe, as with the ſupplicant to expreſs his earneſtneſs, and his faith in God, and to ſtir him up, and hold him fixed to his ſupplication; ſo with God alſo hath it uſe, in regard it is an expreſs invocation of him, and a ſign of dependance upon him, and of expectation of a good anſwer from him; *Heare my Prayer, O God, give eare unto the words of my mouth.*

Ver. 3. *For ſtrangers are riſen up againſt me; and oppreſſors ſeek after my ſoul, they have not ſet God before them. Selah.*

The reaſons ſupporting his faith in his Prayer, are taken from the unkindneſs, unnaturalneſſe and cruelty not only of his Country men, but alſo of his father in law, and of his old acquaintance, ſlippery Courtiers, who ſomtime profeſſed friendſhip. *Whence learn*, 1. No ſtrangers are more ſtrange then they who caſt off the bands of civility and nature, wherein they were bound: falſe Country men, falſe brethren, falſe friends, falſe alliance, are thoſe of whom men may expect leaſt in their need, for *David* findeth ſuch men to be his greateſt enemies; *ſtrangers are riſen up againſt me*, ſaith he. 2. When they who ſhould protect a man, do him moſt wrong, God wil hear the plaints put up againſt ſuch men: *oppreſſors ſeek after my ſoul*, or life. 3. When the fear of God is laid aſide, there is nothing to be

expected of the godleſs man but the worſt of evils which he is able to do; there is no awband to reſtrain him, for they have *not ſet God before them.* 4. The leſs hope there be of mans mercy, the more hope is of Gods help; the more unkind and cruel men be, who ſhould be friends, the more may the Lords kindneſs and comfort be expected for ſupply of inlacks, as here the drift of *Davids* argument holdeth forth.

Ver. 4. *Behold, God is mine helper; the Lord is with them that uphold my ſoul.*

5. *He ſhal reward evil unto mine enemies: cut them off in thy truth.*

In the third place he is aſſured of help to himſelf and to his friends, and of vengeance to his enemies. *Whence learn,* 1. Fervent prayer hath readily a ſwift anſwer, and ſometimes wonderfully ſwift, even before a man have ended ſpeech, as here *David* findeth in experience, *Behold* (ſaith he) *God is my helper.* 2. The ſight of faith is very clear, and piercing through all clouds, when God holds forth the light of his Spirit unto it, it can demonſtrate God preſent in an inſtant; ready to help in greateſt ſtraits, *Behold, God is my helper.* 3. There is more joy in Gods felt preſence, then grief in felt trouble; for, *Behold, God is my helper*, is more comfort then his friends unkindneſs, and ſtrangers malice was grievous. 4. Such as do comfort and help a man in time of his tentation, are not only helpers unto him in the matter of his temporal life, but alſo inſtruments to ſave his ſoul, which by tentations is like to be drawn into ſin, and ſo to deſtruction; for *David* ſaith of ſuch men, *they uphold my ſoul.* 5. Such as take part with the perſecuted Saints, God wil take part with them: *The Lord is with them that uphold my ſoul.* 5. As God is a friend to the friends of his diſtreſſed children, ſo is he a foe to their foes, and their foes ſhall ſmart for their enmity in due time: *Hee ſhall reward evil to my enemies.* 7. The doom of the wicked enemies of Gods children, is ſet down in Gods word, his truth is the wicked mans terrour, and the godly mans ſtrength: *Cut them off in thy truth.* 8. Albeit we may not without cleare warrant pray againſt particular perſons, yet we may ſubſcribe to Gods Word ſet down in Scripture against his obſtinate enemies, and our enemies for his cauſe: *Cut them off in thy truth.*

Ver. 6. *I will freely ſacrifice unto thee, I will praiſe thy Name (O Lord) for it is good.*

7. For

hath delivered me out of all trouble; and
eye hath seen his desire *upon mine enemies,*

In the last place he promiseth praise to God for the certainty
had of his deliverance, whereof he was no lesse assured then if
had seen it with his eyes. *Whence learn,* 1. Promised and
ed for deliverance is able to affect the heart, as a mercy pre-
and already past, as here it doth *David*: *I will sacrifice to*
, and praise thee. 2. Readinesse of heart to glorifie God, and
ry of spirit, with occasion granted to praise him for a benefit,
another new benefit superadded, and greatly to be esteemed
as *David* doth account of it: *I will freely sacrifice unto thee,*
praise thy Name, for it is good; that is, not only is thy name
, but to have a heart sincerely to serve thee, and liberty to
se thy praise before others is good. 3. Then is an action
d, when it is done because it is a good action, and is not
e about for by ends; *I will praise his name, for it is good,*
h he. 4. In one experience of one delivery man may have a
ght of a full delivery out of every evil or trouble wherein
can fall, as here *David* speaketh of hopes for full delivery, *he*
delivered me out of all troubles. 5. The same light of Gods word,
e lively by Gods Spirit, is able to shew a man, both the de-
tion of his wicked enemies, and his own deliverance from
; and as a man may rejoyce in Gods mercy towards him-
, so also may he rejoyce in Gods justice against his enemies,
ided he be free of private revenge: *mine eye hath seen thy*
desire upon mine enemies.

PSAL. LV.

To the chief Musician on Neginoth, Maschil. A Psalm of David.

This Psalme containeth this doctrine, That albeit Christ
and his followers may be in great straits by the treachery of
pretended friends, yet through Gods favour they shall be
vered, as *David* felt in experience. The use of which Do-
e is subjoyned in the end of the Psalme, which well agree-
with the Psalmists condition in the time of *Absaloms* and *A-*
's conspiracy.

The parts of the Psalme we may make these three. In the
he sets down his sorrowful supplication, to *ver.* 16. In the next,
comforting of himself in the Lord his deliverer, to *ver.* 22.

In

In the third, uſe of this experience, in the two laſt verſes.

In his ſupplication he prayeth in the firſt place for a gracious hearing, becauſe of the calumnies and cruelty of his enemies, *ver.* 1, 2, 3. In the next place he ſetteth down his pitiful condition of minde, *ver.* 4, 5. making him to wiſh to be farre from the company of theſe conſpirators, which were combined against him, *ver.* 6, 7, 8. In the third place, he prayeth to God to confound their counſels, becauſe the whole City was in an uproar againſt him, ſeeking how to execute their miſchievous plot, *ver.* 9, 10, 11. In the fourth place, he condeſcends upon a more particular reaſon of his prayer for confounding their counſels, becauſe the plotter of the conſpiracy had been moſt intimate with his familiarity, and deep upon his counſel, *ver.* 12, 13, 14. Whereupon in the laſt place by way of prayer he propheſieth the curſe of God to come upon them, *ver.* 15.

In the ſecond part of the Pſalme he comforteth himſelf in God; Firſt, by his reſolution conſtantly to depend upon God and hopefully to pray, *ver.* 16, 17. Secondly, by his former experiences of deliverances granted to him before, *ver.* Thirdly, becauſe he was aſſured God ſhould take order with his enemies for their treacherous breach of Covenant, and plaiſhing of their malicious deſignes with fair pretences, and deep ſimulation, *ver.* 19, 20, 21.

In the third part of the Pſalme are the uſes of this experience, *ver.* 22, 23.

Ver. 1. *Give ear to my prayer, O God, and hide not thy ſelf from my ſupplication.*

2. *Attend unto me, and hear me: I mourn in my complaint, and make a noiſe.*

3. *Becauſe of the voice of the enemies, becauſe of the oppreſſion of the wicked: for they caſt iniquity upon me, and in wrath they hate me.*

From his addreſſe unto God for relief in this, as in his other ſad conditions; *Learn,* 1. Many grievances are the godly ſubject unto, but in none of them all is there any eaſe for them, but to go to God and lay out their caſe before him: *Give ear to my prayer, O God.* 2. As it is eaſe of heart to ſupplicants to have any ſigne of the acceptance of their ſupplication; So

prayer doth adde much weight to their trouble, he) *thy ſelf from my ſupplication.* 3. When a ...forted on God, and findeth what to ſay to him, it may ...but its words ſhall not be miſregarded of God, but ...fully taken knowledge of: *Attend unto me and hear me.* ...Though a childe of God were never ſo ſtout hearted natu... yet when God exerciſeth his ſpirit with trouble, he ſhall ...to weep before God as a childe, and muſt not be aſhamed ...thus humbled before him: *I mourn in my complaint,* (ſaith ...*make a noiſe.* 5. A mourning ſupplicant ſhall neither ...his prayers nor his tears; for *I mourn*, is brought for a rea... of his hope, that God ſhall *attend and hear him.* 6. When ...ually fall into perſecution and trouble from men, their lives, ...eſtate, and their good name, readily come altogether to be ...ſhed at once; as it befell *David*, when the conſpirators ...band againſt him, they traduced his former government, ...he had been a wicked man, and ſought to bear him down, ...to have his life; *becauſe of the voice of the enemy*, there is ...railing; *becauſe of the oppreſſion of the wicked*, there is their ...robbing him of his eſtate; *they caſt iniquity upon me*, ...their ſlanderous traducings of him, and charging him ...faults falſely; *In wrath they hate me*, there is their cruell ...to kill him.

Vers. 4. My heart is ſore pained within me: and ...terrours of death are fallen upon me.

5. Fearfulneſſe and trembling are come upon me, and ...horror hath overwhelmed me.

...this piriful condition of minde; *Learn*, 1. It is not a ...inconſiſtent with godlineſſe to be much moved with fear ...of danger; natural affections are not taken away in con... but ſanctified and moderated: *My heart is ſore pained ...me.* 2. Natural wit, and courage are not ſufficient to ...a man out in a great ſtreſſe, for they will fail him, and if a ...have not ſtronger ſupporters then his natural parts, he is ..., for here *the terrours of death are fallen upon upon me, and ...horror hath overwhelmed me.* 3. The godly have an advantage ...all natural men: for when natural ſtrength and courage doth ...they have nothing behinde; but the godly have faith ...to open a fountain of freſh ſupply of wiſdome, courage ...gth to them, when parts natural do fail them; for *La...* now emptied of natural furniture, hath wiſdome and ſtrength

ſtrength to go to God, and hope of heart to be helped by him.

Ver. 6. *And I ſaid, O that I had wings like a Dove,* for then *would I flee away, and be at reſt.*

7. *Lo,* then *would I wander far off,* and remain *in the wilderneſſe. Selah.*

8 *I would haſten mine eſcape from the windy ſtorm* and *tempeſt.*

Whereas he wiſhed to have been out of the reach and ſociety of ſuch wicked enemies; *Learn,* 1. When a man may eſcape a preſent hazard of life, with a good conſcience, he may have liberty to flie and eſchew the danger, as *David* here wiſhed he could have eſcaped; *O if I had wings, then would I flie away.* 2. A godly man may be in ſuch peril as it ſeems to him he cannot well eſcape without a miracle be delivered, as *David* ſaw no way to eſcape the conſpiracy, ſave this way: *O that I had the wings of a Dove,* &c. yet God may ſo diſpoſe, as he may be delivered in an ordinary way, as here *David* was. 3. It is better to be in the Wilderneſſe in ſome caſes, then to be in the company of the wicked: *Lo, I would wander farre off, and remain in the wilderneſſe.* 4. The way to eſchew the fury of a ſudden inſurrection of a tumultuous mukitude, is not to come forth and appeaſe them with words, but to decline their preſent fury by going out of the way, if God offer occaſion: *I would haſten my eſcape from the windy ſtorm and tempeſt.*

Ver. 9. *Deſtroy, O Lord,* and *divide their tongues, for I have ſeen violence and ſtrife in the city.*

10. *Day and night they go about it upon the walls thereof: miſchief alſo and ſorrow* are *in the midſt of it.*

11. *Wickedneſſe* is *in the midſt thereof, deceit and guile depart not from her ſtreets.*

In the third place he prayeth to confound the counſel of his enemies, becauſe they had put the whole City in a confuſion, and ſet the citizens upon a courſe of cruelty and violence. We *learn,* 1. A viſible Church may at ſome time be in ſo hard condition, as a godly man ſhall not know what to do, nor to whom he may have recourſe, or where to hide him; as here the condition of the holy City, the City of *Jeruſalem* is deſcribed. 2. The prayers of the godly are more able to diſappoint

enemies, then all humane policy: *Destroy, O Lord, their tongues.* 3. The believer should make use courses as God hath taken before for disappointing enterprises, for supporting of his faith in his need, as David maketh use of Gods dissolving the conspiracy of Dathan and *Abiram*, and of the proud enterprise of the in building *Babel*; *Destroy, O Lord, and divide their* 4. A man should be very sure, that such as he doth against, and complaineth of unto God, are in a wicked condition, and upon a mischievous course; for *David* giveth for a of his imprecation, that he had *seen violence and strife* city. The Rulers of the city diligently watching for his to do mischief; *day and night going about the walls, mis-* *sorrow, wickedness, deceit, guile in the midst of it, and* owed *in the streets.*

Ver. 12. *For* it was *not an enemy* that *reproached* *then I could have born* it; *neither* was it *he that* *me that did magnifie* himself *against me, then* *would have hid my self from him.*

13. *But* it was *thou, a man, mine equal, my* *and mine acquaintance.*

14. *We took sweet counsel together,* and *walked* *the house of* God *in company.*

In the fourth place he condescendeth upon a more special of his imprecation, because *Achitophel* and other like (fit types of *Judas*) had treacherously abused their and familiarity which they had with him, whose ingrati- grieved him more then the injuries of others; *Whence* 1. It is not a strange thing for the godly to finde such as be their friends to become their greatest foes, especially in good cause; this doth *Davids* experience make evident. 2. The that a professed enemy can do against the godly in a good is more tolerable then treachery against us, or the forsa- of us by a professed friend; for that importeth a reproach Party forsaken, as having an evil cause, or being un- to be assisted; *It was not an enemy that reproached me,* *could have borne it.* 3. The injuries of a suspected e- are not so unavoidable before they be done, nor so pier- when they are done, as the injuries of one whom a man not, or as the injuries done to us by a professed and trusted

truſted friend; *Neither was it he that hated mee, [illegible] have hid my ſelf from him.* 4. The diſappainting of [illegible] friend in a good cauſe, much more the open oppoſition, [illegible] moſt of all the treachery of a truſted friend againſt us in a [illegible] cauſe, doth carry with it a vilifying and deſpiſing of our [illegible] ſon and cauſe, and importeth our ill deſerving at their [illegible] our ill-carriage in the cauſe, and our deſerving to be [illegible] and ſaith in effect, that the falſe friend or traitour hath [illegible] to be avenged on us, and to oppoſe us in that cauſe; and [illegible] can be heavier to a godly perſecuted perſon? for this is a [illegible] exalting of the Traitour againſt us: *Neither was it he [illegible] hated mee that did magnifie himſelf againſt mee.* 5. A [illegible] many friendly neighbours, it hath been the cuſtom of godly [illegible] wiſe men to chuſe out ſome to be their moſt intimate friends, [illegible] whom they would uſe moſt familiarly and freely, whoſe [illegible] ſell they would take, and moſt readily follow; *It was thou, [illegible] man, my equall, my guide, and my acquaintance.* 6. To [illegible] a godly and wiſe man with whom we may be free in all caſes [illegible] minde or conſcience wherein we may fall, to whom we may [illegible] freely open our minde, and be ſtrengthened by him in the [illegible] vice of God, it is a notable refreſhment, and part of happineſſe [illegible] and contentment: *Wee took ſweet counſel together, and walked [illegible] unto the houſe of God in company.* 7. A godly and wiſe man [illegible] may be deceived in his choice by the cloſe carriage of an hypo- [illegible] crite, who becauſe he hath no ſound principles of ſteadfaſtneſſe in [illegible] a good cauſe, may both diſappoint his friend, and deceive him- [illegible] ſelf alſo, and ſo do that which he did not at firſt intend to do. [illegible] This diſappointment to the godly is a very heavy affliction: *But [illegible] it was thou, O man, mine equal, my guide.*

Ver. 15. *Let death ſeiſe upon them, and let them go [illegible] down quick into hell: for wickedneſſe is in their dwel- [illegible] lings, and among them.*

From his Prophetical imprecation againſt his enemies, [illegible] *Achitophel* was to *David*, and *Judas* to Chriſt, and ſuch [illegible] together with their followers and complices; *Learn,* 1. [illegible] deſtruction is the reward of the enemies of Gods Servants, [illegible] and ſpecially of treacherous Apoſtates from a good cauſe, as [illegible] *Achitophel's* and *Judas's* latter end gave example: *Let death ſeiſe [illegible] upon them, and let them go down quick into hell.* 2. Such [illegible] entertainment and lodging unto wickedneſſe, ſhall have [illegible]

where wickedneſſe lodgeth; for here it is given for the wicked ſhall go down to hell, *Becauſe wickedneſſe is in their dwellings, and among them.* 3. What the Lord hath revealed to be his righteous decree, the godly may warrantly ſubſcribe unto it; *Let death ſeiſe on them,* &c.

Vers. 16. *As for me, I will call upon God: and the Lord ſhall ſave me.*

17. *Evening and morning, and at noon will I pray and cry aloud; and he ſhall hear my voyce.*

In the ſecond part of the Pſalm he comforteth himſelf in his reſolution, conſtantly to depend on God, and his confidence to finde acceſſe in worſhip. *Whence learn,* 1. The right uſe of Gods judgements on the wicked for their wickedneſſe is to draw neare to God, to worſhip him and depend upon him, as *David* here reſolved; *As for me, I will call upon God.* 2. A man may be ſure to be ſaved in drawing neare to the Lord, whatſoever ſhall befall the wicked, *I will call on God, and the Lord ſhall ſave me.* 3. He who reſolveth to live upon Gods gouernment, and furniture, and hopeth to be ſaved at laſt, muſt reſolve alſo to be conſtant, fervent, and importunate in his daily worſhip and attendance on God; *Evening and morning will I pray, and cry aloud.* 4. As it is needfull upon all occaſions to watch unto prayer, and to entertain a frame of ſpirit fit for Supplication: ſo is it fit for giving our ſelves more ſpecially and fully to this duty, to have (albeit not fixed canonick houres) yet ſet times every day, at or about which we may follow religious worſhip, ſuch as are *morning, evening and noon,* or any other time moſt fitting for the work, all circumſtances being compared; as here *Davids* reſolution and example doth teach us.

Vers. 18. *Hee hath delivered my ſoule in peace from the battell that was againſt me: for there were many with me.*

This next encouragement is taken from the experiences of former deliveries given to him by God. *Whence learne,* 1. That a right good uſe of experiences, when we ſtir up our ſelves thereby, to believe the more for them in God, and to call on him in all conditions, as *David* here giveth this, *Hee hath delivered my ſoule,* as a reaſon of his former reſolution. 2. In the time of war the Lord can keep a man as ſafe, as in the time of peace

peace, and in extreme perils preſerve him from dan[ger]. *delivered my ſoul in peace from the battel that was a[gainſt me]*, that depends upon God in the time of trouble, albeit he [had] hoſte againſt him, yet hath he more with him when God [is] him, then can be againſt him: *He hath delivered my ſoul, for there are many with me.*

Ver. 19. *God ſhall heare and afflict them, even he that abideth of old, Selah: becauſe they have no changes, therefore they fear not God.*

20. *He hath put forth his hands againſt ſuch as be at peace with him: he hath broken his Covenant.*

21. The words *of his mouth were ſmoother then butter, but war* was *in his heart: his words were ſofter then oile, yet* were *they drawn ſwords.*

His third encouragement is taken from aſſurance, that God ſhould puniſh his enemies for their godleſſe ſecurity, breach of Covenant, and deep diſſimulation. *Whence learn,* 1. Upon the co[m]plaint of the oppreſſed ſervants of God, not only are they deliverd themſelves, but alſo their enemies are puniſhed; *God ſhall hear and afflict them.* 2. Gods eternity and immutability is a ſufficient ground of the manifeſtation of his mercy to his own people, and juſtice againſt their enemies from generation to generation; *God ſhall hear me, and afflict them, even he that abideth of old.* Selah. 3. The more gently the Lord deals with the wicked in not exerciſing them with ſo many croſſes outward and inward, as he doth his own, the more godleſſe are they, the more ſecure are they; and the more godleſſe and ſecure they are, the more certain is their vexation coming; *he will afflict them ſore; becauſe they have no changes, therefore they fear not God.* This is one reaſon of the Lords puniſhing the wicked. 4. Whoever he be that maketh a breach in the peace between him elf and others, ſhall have God for his Party who ſhall not fail to afflict the Peace-breaker; he ſhall [afflict] them, and namely the chief Ring-leaders; *Who have put forth their hands againſt ſuch as be at peace with them:* and this is another reaſon of the Lords puniſhing of the enemies of his People. 5. The Lord will make a quarrel, and purſue for the breach of Covenant in ſpecial, becauſe this is a moſt ſolemn confirmation of peace, and wherein God hath ſpecially [intereſſed]

formed, or the breach of it puniſhed; *Hee hath* [illegible] *covenant*; and this is the third reaſon of Gods pu- [illegible] brethren, pretended friends to Gods people, but moſt pernicious foes. 6. The boſome enemies of the Church, and underminers of the Lords people, and of his work in their hands, do make faireſt pretences; when their vileſt plots are in hand, than they are at *Haile Maſter*, and at offering of kiſſes, when they are about to betray; *The words of his mouth were ſmoother then butter, but war was in his heart; his words were ſofter then oile, yet were they drawn ſwords*; and this vile diſſimulation is the fourth reaſon of the Lords avenging the proſecution of falſe brethren.

Ver 22. *Caſt thy burden upon the Lord, and he ſhal ſuſtain thee: he ſhal never ſuffer the righteous to be moved.*

23. *But thou, O God, ſhalt bring them down into the pit of deſtruction: bloody and deceitful men ſhall not live out half their dayes; but I wil truſt in thee.*

The uſe of this experience he ſetteth forth; firſt by giving counſel to the oppreſſed, to caſt their burden upon the Lord, when they are over-burdened, and by making promiſes for encouraging them thereto. Secondly, by giving aſſurance of the deſtruction of the treacherous enemies of the Church. Thirdly, by ſetting forth his own reſolution to keep confidence in God; *Learne*, 1. The uſe of the experience which godly perſons have had, of comfort in, and delivery out of trouble, is for encouragement of us to take the ſame courſe which the godly followed before us, in ſeeking our relief in God only; *Caſt thy burden on the Lord.* 2. Whoſoever do roll over themſelves upon God in their weighty troubles, ſhall never ſink under them; *Caſt thy burden on the Lord, and he ſhall ſuſtain thee.* Though the godly be troubled and toſſed, yet becauſe they come to ſeek God, and to walk in the way of righteouſneſs, they ſhal never be driven from their anchor-hold, they ſhal not be moved at the root; their building ſhall be found ſtil in its foundation, upon the rock; *He ſhall never ſuffer the righteous to be moved.* 4. As on the one hand the Lord ſhall hold up the beleevers, how low ſoever he ſhal be brought, that he periſh not: ſo on the other hand the Lord ſtil bring down the wicked to perdition, how high

high ſoever, how fixed ſoever his ſtate appear, believe the wil: *God wil not ſuffer the righteous to be moved, but thou, O God, ſhalt bring them down into the pit of deſtruction.* 5. The cherous and cruel adverſaries of the Lords people ſhal be cut off before they accompliſh their bloody plots, they ſhal never die ful of daies, but wrath ſhal take them away when they would leaſt; *Bloody and deceitful men ſhall not live half their dayes.* 6. Whether ſuch as do trouble the godly live longer or ſhorter, they wil breed exerciſe to the godly, ſo long as they live; and the only reſt that godly hearts can have againſt all the trouble they feel or fear from their enemies, or other wayes, is to ſtay themſelves on the Lord; for ſo reſolveth the Pſalmiſt, *But I wil truſt in thee*, ſaith he, and ſo cloſeth.

PSAL. LVI.

To the chief Muſician upon Jonath Elem, Rechokim, Michtam of David, when the Philiſtines took him in Gath.

David flying from *Saul* to the country of the Philiſtines, (as we read, 1 *Sam.*21.13.) is apprehended, he prayeth to God, and is delivered. There are two parts of the Pſalm, In the former part there are three conflicts of *Davids* faith with his trouble and tentation, and three victories. The firſt conflict is in prayer, laying forth his enemies carriage againſt him, *ver.*1,2. And his firſt victory by faith, *ver.* 3,4. The ſecond conflict in his complaint he maketh againſt his enemies, *ver.* 5,6. And his ſecond victory by faith *ver.* 7. His third conflict is by laying forth his mournful condition before God, with hope to be regarded, *ver* 8. And his third and greateſt victory by faith, *ver.*9.10,11. In the latter part of the Pſalm is *Davids* obligation, thankfully to acknowledge his merciful dilivery, with a petition for grace to perſevere in the courſe of obedience, under Gods protection, *ver.*12,13.

From the Inſcription; *Learn*, 1. When once Gods children are entred on their trials, they meet with new and unexpected difficulties, as *David* here flying from one enemy, falls in the hands of another enemy. 2. Theſe means of ſafety which Gods children do deviſe themſelves, readily prove ſnares; *David* flying out of the holy land, doth fall in the hands of his adverſaries. *The Philiſtines took him in Gath.*

Ver.

BE mercifull unto me, O God, for man would ſwallow me up, he fighting dai-ly oppreſſeth me.

2. *Mine enemies would daily ſwallow* me *up: for they be many that fight againſt me, O thou moſt High.*

His firſt wraſtling in prayer is with the check of his conſcience, whether for his daily ſins, or in particular for caſting himſelf in ſo apparent danger, as to have ventured without probable warranty had, to ſeek ſhelter among the enemies of the people of God, whoſe blood he himſelf had ſhed abundantly; for this raſhneſſe or other ſins he beggeth mercy, and layeth out before God the preſſing tentation from *Saul* and his Country mens cruelty, which drave him to this poor ſhift. *Whence learne*, 1. There is no fence for challenges of conſcience for by-gon ſins meeting with trouble drawn on by our folly, but flying to the mercy and rich grace and pity of God, as *David* doth here: *Be merciful to me, O God.* 2. When all men and means do fail us, and we ſee none but wolves and lions ready to devour us, there is hope of help in Gods mercy; *Be mercifull to me, O God, for man would ſwallow me up.* 3. Continued tentations, and renewed dangers, do over-ſet the ſtrength of a frail man, til he go to God to have relief from the tentation, or new ſtrength; *He fighting daily oppreſſeth me.* 4. Whatſoever inconveniences the godly do fall into by flying from perſecution, they are all charged juſtly upon the perſecuter, and the chief Authors of their trouble: *He fighting daily oppreſſeth me*, ſaith *David* of *Saul*, who drave him to thoſe ſtraits. 5. Bloudy perſecuters follow hard after the chaſe of Gods ſervants, without intermiſſion, as dogs or lions do their pray: with as great deſire to have their bloud, as hungry beaſts have after their food; *Mine enemies would daily ſwallow me up.* 6. One ring-leader in the perſecution of the godly, wil find a multitude to run with him; *Many are they that fight againſt me.* 7. There is one above all, who can and wil take order with all the enemies of his people, who only can eaſe their hearts when they do complain of their foes: *Many are they that fight againſt me, O thou moſt High.*

Ver. 3. *What time I am afraid, I will trust in thee.*

4. *In God I will praise his word, in God I have put my trust, I wil not fear what flesh can do unto me.*

Here faith gets the victory, by setting Gods Word against all difficulties, within or without him, whereupon he defieth what man can do unto him. *Whence learne,* 1. Albeit the godly be not so stout in their trials, as not to feel their own infirmity, or not to be afraid, yet they are kept from fainting in their fear, by faith in God; *What time I am afraid, I will trust in thee.* 2. Albeit faith doth not alwayes put forth it self, yet when fear doth assault most, then faith in God doth most evidently manifest its force; for then especially by directing of the mans eye towards God, it setleth a troubled mind, strengtheneth weak courage, and relieveth the oppressed heart; *What time I am afraid, I will trust in thee.* 3. The experience of the sweet fruit of faith endeareth the Lord to a soul, and strengtheneth a man to the employing of faith, come what can come, as *Davids* affectionate resolution here teacheth us: *What time I am afraid, I will trust in thee.* 4. Faith groweth valiant in fight; albeit it begin like a coward, and stagger in the first conflict, yet it groweth stout, incontinent, and pulls its adversaries under foot; *In God I have put my trust, I will not fear what flesh can do unto me.* 5. When faith prevaileth, fear ceaseth, and all opposition of enemies is despised; *I wil not fear what flesh can do unto me.* 6. The best hold that faith can have of God, is to take him by his Word, however his dispensation seem to be, this will give satisfaction at length; for, *In God I will praise his word,* is as much as, albeit he withhold comfort and deliverance from me, that I cannot find what I would, yet let me have his Word, and I wil give him the glory of all his attributes.

Ver. 5. *Every day they wrest my words: all their thoughts are against me for evil.*

6. *They gather themselves together: they hide themselves, they mark my steps when they waite for my soule.*

second conflict is with the malice of his crafty and cruel enemies: of whom he complained that they misconstrued his actions, words and deeds, as smelling only of treason and rebellion, whether he staid in the country, or fled out of it, and whatsoever expressions fel from him at any time for his own clearing, all was wrested to another meaning. 2. They devised each of them how to bring mischief upon him. 3. What they could not make out severally, they sought to ripen by consulting one with another. 4. They covered all their plots with fair pretences, and dissembled their intentions. 5. They observed narrowly every one of his steps, to make out somthing against him in their observations, for which it might seem justice to kil him. 6. They thought to double out their course, by more and more iniquity against him, for which he prayeth the Lord to execute justice against them. *Whence learn,* 1. Let the godly say or do whatsoever they can, how justly, how innocently soever they carry themselves, yet their adversaries wil put another face upon their words and deeds, then what is right; *Every day they wrest my words.* 2. The persecuters of Gods people do spend their wits in devising some harm or other against them; *All their thoughts are against me for evil.* 3. What the wicked cannot make out against the godly by themselves severally, they labour to make out by mutual counsel and concurrence; *They gather themselves together.* 4. Though the wicked reveal themselves one to another in their plots and designs against the godly, yet before others they use to put a vail over their malice, and some fair pretence on what they mind to do; *They hide themselves.* 5 The wicked take occasion of forging their pretences from observation of some passage of the carriage of the godly, that they may make them odious, and cut them off, *They mark my steps, they wait for my soul.*

Ver. 7. *Shall they escape by iniquity? in* thine *anger cast down the people, O God.*

The second victory of faith, is in his foresight of the punishment of his enemies approaching, howsoever they feared no such thing. *Whence learn,* 1. Sinners see no way to hide the mischief of their actions, save by doing more mischief, and in special by colouring their injuries with calumnies against the persons towhom they injure, and by pretending law for what they

do; *They think to eſcape by iniquity.* 2. Howſoever the wicked may by their falſe pretences deceive their own eies, and others and themſelves, and ſo eſcape mans puniſhment, yet ſhal they not eſchew the vengeance of God, but rather be ſo much the more liable unto it, as they do multiply iniquity, to hide iniquity; *Shall they eſcape by their iniquity? caſt them down.* 3. Neither high place, nor multitude of people following wicked men in an evil courſe againſt Gods ſervants, ſhal ſave them from the wrath of God: *In thine anger caſt down the people, O God.*

Ver. 8. *Thou telleſt my wandrings, put thou my tears into thy bottle:* are *they not in thy book?*

The third conflict, wherein he layeth out his mournful condition before God, with hope to find pity. *Whence learn,* 1. When faith hath gotten victory, it wil find new aſſaults: though faith overcom a tentation, the Tempter wil make head again; though faith overcome one tentation, another wil enter the liſts, and ſo on, as conflict after conflict here maketh evident. 2. Many a tear may the godly ſhed before their trial be ended, when once it is begun, and many uncouth paths may they tread, who are forced to flie the cruelty of perſecuters, before they find reſt; multitude of *wandrings* had *David,* and large *meaſure of teares* ſhed he, before he was delivered. 3. The looking back upon many and long continued troubles, being laid together in a heap, or put in order one after another, do muſter terribly, and make a great aſſault againſt a mans faith and patience, as here the multitude of *Davids* wanderings and tears did ſhew themſelves together before him. 4. God hath ſo great compaſſion on his ſervants in trouble, that he doth reckon even the ſteps of their wandering and pilgrimage, and doth number all their tears, and keep the count therof, as it were in a regiſter; and therfore every troubled ſervant of God, when they look upon their ſufferings, ſhould look upon God alſo, taking as particular notice of their troubles, as they themſelves can do: *Thou telleſt my wandrings, put thou my tears into thy bottle: are they not in thy book?*

Ver. 9. *When I cry unto thee, then ſhal mine enemies turn back: this I know, for God is for me.*

10. In

God will I praise his word: in the Lord wil
his word.

11. *In God have I put my truſt: I wil not be afraid what man can do unto me.*

The third and compleat victory of faith. Now he is confident to rout all his enemies by prayer, and to defie all mortals by faith in Gods Word. *Whence learn,* 1. Laying forth our cares and fears before God in prayer, is a way to get a ſatisfactory delivery by faith before the bodily delivery do come: *When I cry unto thee, then ſhall mine enemies turn back.* 2. Faith goeth upon ſolid grounds, and is not a fallible conjecture, but a ſure knowledg; *This I know,* ſaith he. 3. A reconciled man praying to God in a good cauſe, for victory over his perſecuters, may be aſſured that God wil own his quarrel, and give him the victory; *This I know, becauſe God is for me.* 4. The ſpecial attribute of God, wherewith faith doth meet, and wherby it attaineth unto reſt and contentment in God, is his truth and ſtability in his promiſes: *In God I will praiſe his word;* albeit there be no appearance of performance, Gods Word is ſure enough to fix upon. 5. The grounds of faith are the more ſweet and ſatisfactory, the more they be examined and looked upon, and compared with their effects; for *David* is not content once to ſay, *In God wil I praiſe his Word;* but with comfort and confidence reneweth the commendation of Gods word, and the benefit he hath by it; *I wil not be afraid what man can do unto me.* 6. As it is neceſſary for our juſtification to believe in God; ſo is it neceſſary for our conſolation to obſerve that we have believed; for then may we promiſe to our ſelves all the bleſſedneſs which belongs to the believer: *In God I have put my truſt, I wil not be afraid;* for when we thus reſolutely do ſet to our ſeal to Gods truth, believing, and aſſerting our believing: then he ſetteth his ſeal to our faith, in comforting and relieving us.

Ver. 12. *Thy vowes* are *upon me, O God: I will render praiſe unto thee.*

13 *For thou haſt delivered my ſoul from death: wilt not thou* deliver *my feet from falling? that I may walk before* God *in the light of the living.*

In the latter part of the Pſalme, having now obtained victory in his ſpirit by faith, he obliges himſelf to thankfulneſs, wiſhing to be preſerved and enabled of God for that end: *Whence learn*, 1. As God puts the duty of glorifying him upon the ſupplicant, when he promiſeth delivery to him: ſo may the ſupplicant put the obligation of glorifying God upon himſelf, when he is praying for delivery out of his trouble, as *David* giveth us to underſtand he did, while he ſaith, *Thy vowes are upon me.* 2. An honeſt heart is no leſs deſirous to perform the duty of praiſe to God after delivery, then he was ready to make his vow and promiſe before his delivery; yea the conſcience of the twofold obligation, is a burden upon his ſpirit, til he go about the payment of his twice due debt; *Thy vowes are upon me, O God, I will render praiſes to thee.* 3. As deep dangers do ſerve to diſcover our weakneſs, and our need of Gods help: ſo a wel-ſeen danger maketh clear the greatneſs of the delivery; and the greatneſs of the delivery decyphers the wiſdom, power, and goodneſs of God to us, and of our obligation unto him; *I wil render praiſes unto thee, for thou haſt delivered my ſoul from death.* 4. The right uſe of bypaſt dangers and deliveries, is to prepare for new dangers and difficulties; (for when one danger is paſt, all perils are not paſt,) and to renounce our own wiſdome and ſtrength as inſufficient to preſerve us from ruin either of ſoul or body; and to give up our ſelves to Gods guiding and preſervation; and to depend upon God, and ſtedfaſtly to hope to be directed and preſerved by him; all this is imported in *Davids* words; *Thou haſt delivered my ſoul from death, wilt thou not preſerve my feet from falling?* 5. The end of our deſires to have deliveries and benefits from God, ſhould be, that we may ſpend our life, and the gifts beſtowed upon us ſincerely in the ſervice of God, for the edification of his people; *Wilt thou not preſerve my feet from falling? that I may walk before God in the light of the living.*

PSAL.

PSAL. LVII.

To the chief Muſician Al-taſchith. Michtam of David, *when hee fled from* Saul *in the Cave.*

This Pſalm of *David*, as many other his Pſalms, doth repreſent the condition of his ſpirit, both in the time of his trouble, and after the delivery: what was his exerciſe in the Cave, and what was his condition after he was delivered out of that danger, whereof we read 1 *Sam.* 24. There are two parts of the Pſalm: the firſt containeth his prayer for deliverance, which is preſſed by ſix arguments, all ſerving to ſtrengthen his faith; The firſt, becauſe he truſted in God, *ver.* 1. The ſecond, becauſe he reſolved to inſiſt in prayer till he were heard, *ver.* 2. The third, becauſe he hoped certainly to finde notable delivery from this extraordinary danger, *ver.* 3. The fourth, becauſe his enemies were beaſtly cruell, *ver.* 4. The fifth, becauſe this mercy might contribute much to the glorifying of God, *ver.* 5. The ſixth is from the low condition whereunto his ſpirit is brought, by their crafty & cruel purſuit of him, *ver.* 6. In the reſt of the Pſalm is his thankſgiving, conſiſting of five parts. The firſt is the acknowledgment of the mercy and delivery granted, *ver.* 6. The next is his fixt reſolution to praiſe God for it, *ver.* 7. The third is the up-ſtirring of tongue and hand, and the whole man to praiſe God, *ver.* 8. The fourth is a promiſe to tranſmit the knowledg of Gods mercy to other Nations, *ver.* 9. The fifth is the acknowledgment of the glory of this mercy, with a wiſh that it might be more and more ſeen and acknowledged by giving new experience of it, *ver.* 10, 11.

From the Inſcription, *Learn*, The godly may be involved in a deadly danger, (as *David* was, when he fled from *Saul*, in the Cave,) and yet not periſh. Now he was as a man ready to be buried quick: for the Cave was as a grave, and the Army of *Saul* at the mouth of the Cave, was as the grave-ſtone: let then the Army of *Saul* know only that he is there, and keep him in, and he is gone; yet God blinded them, brought *David* out, and ſo delivered him.

Ver. 1.

Ver. 1 *BE mercifull unto me, O God, be mercifull unto me, for my ſoul truſteth in thee: yea, in the ſhadow of thy wings will I make my refuge, until* theſe *calamities be overpaſt.*

From his prayer for deliverance, and firſt argument taken from his truſting in God, *Learn,* 1. The onely refuge of a man in trouble, is the mercy of the Lord; be it ſin, be it miſery, be it peril or preſſing evill; in mercy onely is the relief of all and all ſad conditions: and in this caſe muſt a ſoul double its petition in the Lords boſome; *Be mercifull unto me, O God, be mercifull unto me.* 2. As it is not trouble ſimply which maketh prayer to be fervent, but ſolid faith preſſed with trouble, which doubleth petitions unto God: ſo where faith in trouble flyeth unto God, it cannot but ſpeed; *Be mercifull, O God, for I truſt in thee.* The force of the reaſon is, The Lord cannot forſake the ſoul which hath committed it ſelf to him. 3. The Lord offereth relief and protection in Chriſt to miſerable ſinners, in as warm a manner, as the ſimilitude of a hen gathering her chickens, or the type of the ſtretching of the wings of the Cherubims about the Mercy-ſeat could expreſſe; and faith doth open no leſſe warmly unto this offer in time of ſtraits, then this ſimilitude doth import; *yea, in the ſhadow of thy wings will I make my refuge.* 4. The uſe of Gods protection and warm love, is beſt known in time of trouble, and faith alſo is beſt ſet on work, to make uſe of Gods love and protection in time of troubles: *in the ſhadow of thy wings will I make my refuge, until theſe calamities be overpaſt.*

Ver. 2. *I will cry unto God moſt high: unto God that performeth* all things *for me.*

From the ſecond argument which he uſeth for ſtrengthening his faith; *Learn,* 1. Faith in God and invocation of his name are graces inſeparable; and reſolution to perſevere in believing is unſeparable from reſolution to perſevere in praying unto God: and he that findeth in his heart ſuch reſolutions, may alſo find confidence to ſpeed in his requeſts made to God: for ſo the Pſalmiſt, as he did reſolve to believe in the former verſe: ſo here he addeth, *I will cry unto God:* and hereby expecteth that God ſhall be mercifull unto him. 2. It is needfull for the ſupplicant in his ſtraits, to keep in his ſight the Lords Soveraign

...ency, for incouraging himself in hope to speed; ...God most High, saith he. 3. The consideration of ...constant going on in the perfecting of the work of ..., which once he beginneth graciously in us or for us, doth ...ch to strengthen our faith in prayer: *I will cry to God, ...performeth all things for me.*

Ver. 3. *He shall send from heaven and save mee from the reproach of him that would swallow mee up. Selah. God shall send forth his mercy and his truth.*

From the third Argument and prop of his prayer, taken from ...hope to be helped, *Learn*, 1. Albeit faith see no help on ..., yet it looketh for help in heaven; and if ordinary means ...fail, it assureth it self of Gods working wonders for perfecting of his promises; *He shall send from heaven and save mee.* ...The godly mans making God his refuge, is a matter of mocking to the wicked; which mocking God will certainly refute, by ...making the godly finde the fruit of their flying to him; *He will ...save me from the reproach of him that would swallow me up.* 3. The ...mercy and truth of God, whereupon Faith doth fix it self, do remove all impediments, and set on work all the means of the salvation of the believer, and that effectually; *God shall send forth ...his mercy and his truth.*

Ver. 4. *My soul* is *among Lions*, and *I lie even among them that are set on fire*: even *the sons of men*; *whose teeth* are *spears and arrowes, and their tongue a sharp sword.*

From the fourth reason of his prayer, taken from the beastly ...cruelty of his enemies, *Learn*, 1. The condition of the people ...of the Lord in this world may be oft-times like sheep in perill of ...their lives, compassed about with ravenous beasts; *My soule is ...among lions.* 2. Yea, they may be so desolate, as having no assistance from without themselves to flie or fight, they shall be ...like darned birds, chased by the Hawke; or like bound ...to clap close down to the ground: *I lie*, saith he, *among ...* 3. The desolate condition of the godly doth not move ...persecuters to pity: deadly malice is most ready then to ...seek, and devour; *I lie even among them that are set on fire.* ...Graceless men, destitute of the fear of God, are hereby ...encouraged for the persecution of Gods children, and his dear

servants,

ſervants; if they be no more, but yet in nature, even *dren of men.* 5. The ſlanders, mockings, lies, calum- proa hes and aſperſions caſt upon the godly by godleſſe men, no little part of their cruell perſecution, of cutting and pier- the Lords people very deeply: *whoſe teeth are ſpears and ar- and their tongue a ſharp ſword.*

Ver. 5. *Be thou exalted, O God, above the hea- vens: let thy glory* be *above all the earth.*

From the fifth reaſon of his petition, *Learn,* 1. When the god- ly are born down, and the wicked do carry all matters before them, the glory of the Lord is obſcured and eclipſed in ſome ſort among men; therefore ſaith he, *Be thou exalted, O God.* 2. In what meaſure Gods children are helped by him, and his enemies are born down; in that meaſure is he gloriouſly manifeſted to be the Ruler of heaven and earth: *Be thou exalted above the heavens, and thy glory above all the earth.* 3. However the wick- ed do obſcure the glory of the Lord, and how little evidence ſo- ever Gods children do ſee of his appearing for their relief; yet they ought to glorifie him in their heart, and not onely believe his ſovereigne power able to ſet all things in order; but alſo to profeſſe their hope, that he ſhall manifeſt himſelf from heaven, to be Lord over all his enemies and adverſary powers of the world; *Be thou exalted above the heavens, and thy glory above all the earth.*

Ver. 6. *They have prepared a net for my ſteps, my ſoule is bowed down: they have digged a pit before me, into the midſt whereof they are fallen* themſelves. *Selah.*

From the laſt reaſon of his ſupplication, *Learn,* 1. Great ſleight and ſubtilty do the wicked uſe to overtake the godly in ſome ſnare, one or other; *They have prepared a net for my ſteps.* 2. The godly mans ſtrength will ſoon fail him in time of ſtraits, if the Lord do not give ſupply: yea, the Lord, for the clearer manifeſtation of his glory both before the godly, and before the wicked alſo, doth ſuffer his children to come to ſo low a condi- tion of ſpirit, that they are ready to ſuccumb, if he do not help; *My ſoul is bowed down.* 3. When the enemies are at the height of their plots, and the godly at the loweſt ſtep of their humilia- on, then is the Lords time to turn the chaſe, and to fall upon his enemies; and that oft-times by that ſame very means whereby they

make all fast for their own power, and the oppressi-
cially: *They have digged a pit before me, in the midst*
they are fallen themselves. And this last sentence is the
of his thanksgiving, in acknowledging the Lords won-
mercy and justice, in changing up-side down the scales of
low condition, and the enemies lofty persecution on a sud-
den.

Ver. 7. *My heart is fixed, O God, my heart is fixed, I will sing and give praise.*

In the rest of the Psalm he prosecuteth his thanksgiving, and this is the second part of it; wherin he professed his fixed purpose to praise the Lord for his delivery: *Whence learn,* 1. Renewed sense of Gods favour, and fresh experience of his mercy towards his children, and of his justice against his and their enemies, doth much refresh, quiet, and settle the hearts of his people, and confirm their faith; *My heart is fixed.* 2. It is a part of our thanksgiving unto God, to acknowledg the fruit of his gracious working for us, felt upon our spirits, whensoever our hearts are cheared up by him after any sad exercise: *My heart is fixed, O God, my heart is fixed.* 3. As it is needful to labour on the heart, that it may be fitted and prepared, fixed and bended for Gods worship: so in special, for the work of praise, whereunto naturally we are most dul and indisposed; then shall the work go on more chearfully; *My heart is fixed, I will sing and give praise.*

Ver. 8. *Awake up, my glory: awake, psaltery and harp; I my self will awake early.*

From the third part of this thanksgiving, wherein he stirs up himself by all means within and without himself; to set forth his sense of Gods mercy, and of Gods glory in bestowing of it; *Learn,* 1. A wel-imployed tongue for praising of God, and edifying others, is indeed a mans commendation, and glory above other creatures: Therefore *David* directing his speech toward his tongue, after the manner of Orators affectionate speaking, saith, *awake, my glory.* 2. Albeit the abolition of the Ceremonial Law hath taken away the roome, which musical instruments once had in the stately, publick, instituted worship of God in the congregation; yet neither is the natural private use thereof taken away, nor the signification of that typical ordinance to be forgotten, to wit, that we of our selves are dull and unapt to holy things

things and that the Lords praiſes are above our [illegible] unto them or expreſs them: and that we ſhould ſtir up the faculties of our ſoules unto this holy ſervice, as *David* here inuateth to be the moral ſignification thereof, for after he ſaid; *Awake, Pſaltery and Harp*, he ſubjoyneth, *I my ſelf will wake.* 3. As he who in earneſt is wakened up to glorify and praiſe God, wil find himſelf ſhort in abilities to diſcharge this work of praiſe: ſo wil he find the choiceſt time of the day, when the body is beſt refreſhed, moſt deſervedly beſtowed upon this exerciſe: *I my ſelf will awake early.*

Ver. 9. *I wil praiſe thee O Lord, among the People: I wil ſing unto thee among the nations.*

From the fourth part of his thankſgiving, wherein he promiſeth to let all the world know the mercy beſtowed upon him; *Learne*, 1. The Spirit of God who indited this Scripture, made his Penman know, that the Gentiles ſhould have the uſe of the Pſalms, *I will praiſe thee among the People.* 2. *David* was a type of Chriſt in ſufferings, exerciſes ſpiritual, and in receiving of deliveries; for this promiſe is fulfilled in Chriſt, and this undertaking is applied unto Chriſt, *Rom.* 15. 9. 3. Thus do we ſeriouſly mind the praiſe of God, when according to our place we labour to make others alſo know God, as we know him: *I will praiſe thee among the People.*

Ver. 10. *For thy mercy is great, unto the Heavens, and thy truth unto the clouds.*

11. *Be thou exalted, O God, above the Heavens: let thy glory be above all the earth.*

From the laſt part of his thankſgiving, wherein he confeſſeth that the excellency of the glory of God doth tranſcend his reach and capacity, and that he can follow it no further then by wiſhing the Lord to glorifie himſelf; *Learn*, 1. The matter of the joy of the Saints, and of their ſweeteſt Songs, is *the goodneſs of God*, which appointed and promiſed ſuch and ſuch mercies unto them: and the faithfulneſs of God, which doth bring to paſſe his gracious purpoſe and promiſes made unto them; *For thy mercy is great, and thy truth*, ſaith he. 2. There is no poſſibility of taking up the greatneſs of Gods mercy and truth, they reach ſo far as our ſight cannot overtake them; *Thy mercy is great unto the Heavens*, where mortal eyes cannot come to ſee what is there: *And thy truth unto the clouds*, through which mans eye cannot

5. Seeing the Lords glory is greater then heaven ... contain, and God himself only can manifest his own ... is our part when we have said all we can, for glorifying ... to pray to him to *glorifie* himself, and to make it appear to ... his glory is greater then heaven or earth can comprehend; ... *above the heavens, and let thy glory be above all the ...*

PSAL. LVIII.

To the chief Musician Al-taschith, Michtam of David.

The Psalmist being oppressed by the calumnies of the Courtiers of King *Saul*, and by the Senators of the Courts of Justice, who should have provided against the oppression of the subjects, chargeth them in the first part of this Psalm, as most guilty of injustice done to him, *ver.* 1,2,3,4,5. In the second part he prayeth against them, that God would execute judgement upon them, *ver.* 6,7,8. And in the third part he pronounceth the sentence of their deserved destruction, *ver.* 9,10,11. From this experience of the Prophet, we may see what strong parties, and hard opposition the godly may meet with in the defence of a good cause, and how necessary it is in such trials to exercise our faith, and to exalt God above all opposite powers, that we may be born out, and get consolation and victory in the Lord.

Ver. 1. *DO yee indeed speak righteousnesse, O Congregation? do ye judg uprightly, O ye sonnes of men?*

2. *Yea, in heart you work wickednesse: you weigh the violence of your hands in the earth.*

3. *The wicked are estranged from the wombe, they go astray assoone as they be borne, speaking lies.*

4. *Their poison is like the poison of a serpent; they*

they are like the deafe Adder, that ſt
eare,

5. *Which will not hearken to the voice of* [illegible]
mer, charme he never ſo wiſely.

In the laſt part he chargeth the Councell and Senate, [illegible] gregation of the Judges: Firſt, for not giving out righteo[illegible] crees or ſentences, *ver.* 1. Secondly, for their reſolved, [illegible] oppreſſing decrees, *ver.* 2. Thirdly, for their invetcrate [illegible] edneſſe and falſhood from the womb, *ver.* 3. Fourthly, [illegible] their incorrigible wickedneſſe, which they will not for any [illegible] monition or advertiſement amend, *ver.* 4, 5. *Whence learn*
1. There is a congregation of Rulers, whoſe office it is to [illegible] niſter juſtice to the people; who preſuppoſe they be the ſupreme Court, in authority and place above the body of the people; [illegible] are they ſubject to Gods challenge, which he doth ſend [illegible] them by the hand of his Meſſengers, when they do wrong, [illegible] here we ſee; *Do ye indeed ſpeak righteouſneſſe, O Congregation!*
2. When the juſt cauſe of the righteous cometh before the Judg, whoſoever be purſuer, were he as great a party as King *Saul* purſuing *David*, the Judge ſhould defend the righteous, and abſolve him, without fearing mans face; and if he do not, he ſhall be called to a reckoning for it before God: *Do ye judge uprightly, O ye ſons of men?* 3. The Lord looketh to the affections, purpoſes and concluſions of a mans heart, and what ill turn a man is reſolved to do; for that is a done work before God: and the man is ſo much the more guilty, as his ſin is deliberate: *Yea, in heart you work wickedneſſe.* 4. A wicked Judge doth not ſtand to give out a decree for as much oppreſſion as he is able to put in execution; *You weigh the violence of your hands in the earth:* And when he is thus oppreſſing men, he will labour to ſeem to make his decree no leſſe agreeable to the Law, then the equal ſcales of the Merchants balance do in a juſt weight anſwer one to another; *You weigh the violence of your hands.* 5. An unrenewed man is a born ſtranger to God, to good men, and all goodneſſe; *The wicked are eſtranged from the womb.* 6. Many wicked actions do prove the wickedneſſe of nature; or mens original ſin doth augment the ditty and condemnation of unregenerated men for their actual ſins: *They are eſtranged from the womb,* is made here a part of their challenge. 7. Errour, falſhood and lies are kindely ſins to men, they break out early, and [illegible]

draw on guiltineſs the longer, the more; *They go aſtray as ſoon as they be borne, ſpeaking lies.* 8. There is as natural enmity in the wicked againſt the godly, as there is in ſerpents againſt mankind, and they are as ready to vent their deadly hatred againſt them, as ſerpents are to ſpue forth their deadly venome: *Their poiſon is like the poiſon of a ſerpent.* That which filleth up the meaſure of the ſins of the wicked is, they are obdured in their ſins, they are incorrigible, and will not receive inſtruction, admonition, or correction from the Word of God: *They are like the deaf Adder that ſtoppeth her eare.* 10. Albeit holy Scripture uſeth to compare the beſt things in ſome points unto the worſt things, for clearing the purpoſe in hand by a ſimilitude, yet doth it not therefore juſtifie the wicked thing, by borrowing a ſimilitude from it, as here the admonition and reproof of ſinners is compare dto charming of an Adder; and yet for that compariſon the damnable ſin of charming is not the leſs damnable: nor is the duty of reproof and admonition of ſinners, the worſe or leſs laudable for the compariſon; for it is a challenge, *They are like the deaf Adder that ſtoppeth her eare, which will not hearken unto the charmer, charming never ſo wiſely.*

Ver. 6. *Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord.*

7. *Let them melt away* as *waters* which *run continually*: When *he bendeth* his bow to ſhoot *his arrows, let them be as cut in pieces.*

8. *As a ſnaile* which *melteth, let* every one *of them paſſe away* like *the untimely birth of a woman, that they may not ſee the Sun.*

In the ſecond part of the Pſalm he maketh imprecation againſt them by ſpecial warrant of the Spirit of God, who dictated this Pſalm unto him, that judgment might be executed againſt them unto deſtruction. *Whence learn,* 1. The Lord can in due time diſable the wicked from doing the harm they intend to do againſt Gods people; for this prayer is a prophecie applicable to the Churches comfort, *Break their teeth, O God, in their mouth.* 2. Were the wicked never ſo potent and

resolute to execute their cruelty, God shall break [illegible] in pieces: *Break out the great teeth of the young Lions*. 2. When once God entreth in judgment with the [illegible] his people, he shal bring upon them a constant daily consumption and wasting of their power and abilities til they be [illegible] *Let them melt away like water that runs continually.* 4. The [illegible] plots of the wicked shal miscarry in the very point of their [illegible] them in execution: *When he bendeth his bow to shoot [illegible] arrows, let them be as cut in pieces.* 5. How strong soever the foundation of the enterprises of the wicked against the godly [illegible] to themselves to be, yet the event shall prove them to be [illegible] feeble, and effectless devices: *As a snail which melteth [illegible] passe away, as the untimely birth of a woman, that they may not [illegible] the sun.*

Ver. 9. *Before your pots can feel the thorns, he shall take them away as with a whirlewind, both living and in his wrath.*

10. *The righteous shall rejoyce when he seeth the vengeance: he shal wash his feet in the blood of the wicked.*

11. *So that a man shall say, Verily* there is a reward *for the righteous: Verily he is a God that judgeth in the earth.*

In the last part of the Psalm he pronounceth the sentence of deserved destruction upon the wicked and unrighteous Magistrates, oppressors of the godly, as an answer from God to the former imprecation against them, and that for the consolation of the godly, and clearing of Gods justice among men. *Learn,* 1. Howsoever the ungodly do hope to make themselves [illegible] cheer by their works of iniquity, and do rejoyce a while in their hopes, yet before they find any ripe satisfaction [illegible] ill deeds, suddenly are they destroyed, and as it were swallowed up quick, and taken away by the fierce wrath of God against them: *Before your pots can feel the thorns, he shall take them away as with a whirlewind, both living and in his wrath.* 2. It is lawful for the godly to rejoyce in Gods justice upon the obstinate enemies of his people: provided their joy be [illegible] Gods justice; not in the destruction of the creature, [illegible]

of Gods just avenging hand: *The righteous shall see it and be glad, seeth the vengeance.* 3. The punishment of the wicked should teach the Lords people to be more holy in all their wayes; for this is one of the ends of Gods punishing the wicked in their sight: *The righteous shall wash his feet in the blood of the wicked.* 4. When the Lord executeth judgment upon the wicked, then men who knew not what to think of Gods providence, when they saw the godly oppressed, and the wicked high in power, shall come to a right judging of matters: *So that a man shall say, Verily there is a reward for the righteous.* 5. No man loseth by God for nought; in following the course of friendship with God, and walking in obedience unto him, fruit certainly will be found: *Verily there is a reward for the righteous.* 6. Albeit the Lord doth not set down his Court for executing justice so soon as men would, yet he fails not to shew himself Judge of the affairs of men, and a righteous Judge, as to relieve the oppressed, so also to take order with oppressors: *Verily he is a God that judgeth in the earth.*

PSAL. LIX.

To the chief Musician Al-taschith. Michtam of David, when Saul sent, and they watch'd the house to kill him.

David in present danger of his life by *Saul*, (who having David inclosed within the City and within his own house, thought surely to have killed him, as we read, 1 *Sam.* 19. 11.) he prayeth to God for deliverance, *ver.* 1, 2. and for a reason of his prayer, maketh a complaint against his enemies, *ver.* 3, 4. In the first place, he prayeth the second time for delivery to himself, and judgment against his enemies, *ver.* 5. and complaineth of them the second time, *ver.* 6, 7. In the third place, he professeth confidence to be delivered, *ver.* 8, 9, 10. In the fourth place, he maketh imprecation against his enemies for their wickedness, *ver.* 11, 12, 13, 14, 15. And in the last place, he giveth thanks to God for his delivery, whereof he was assured before it came, *ver.* 16, 17.

In the Inscription, *Learne*, 1. No common bands of natural affections can secure the godly from the persecution

of the wicked; for *Saul, Davids father in law* [illegible] David. 2. Gods children cannot be in so great straits diligence of the wicked be so great to overtake the [illegible] straits, but God can deliver a supplicant; *They watched to kill him*, yet he escaped, and did write this Psalm [illegible] means he escaped he doth not tel here, for he attributeth the deliverance to God, from whom he did seek it by prayer.

Ver. 1: *DEliver me from mine enemies, O God: defend me from them that rise up against me.*

2. *Deliver me from the workers of iniquity, and save me from bloody men.*

From his prayer, *Learn*, 1. Whatsoever means God hath offer for escaping out of a trouble, Prayer is our best weapon against our enemies, and the best of all means, and first of all to be used for a delivery; *Deliver me from mine enemies.* 2. Time of trouble and difficulty doth put believers to make use of the Covenant of grace, and of Gods friendship and power for their deliverance; *O my God, defend me from them that rise up against me.* 3. When wicked and powerful, and blood-thirsty men turn persecutors of the godly, no power but divine can be looked unto for a relief; *Deliver me from the workers of iniquity, and save me from bloody men.*

Ver. 3. *For lo, they lie in wait for my soule: the mighty are gathered against me, not for my transgression, nor for my sinne O Lord.*

4. *They runne, and prepare themselves without my fault: awake to help me, and behold.*

From his complaint against his enemies, and reason of his prayer, *Learn*, 1. Desperate-like dangers arising from the power and craftiness of enemies, must not discourage but rather sharpen their prayer to God, with whom is power and wisdom to deliver them: *For lo, they lie in wait for my soul.* 2. It is nothing, to see them who are in greatest power, and [illegible] relief in the persecution of Gods children; *The mighty are*

against me. 3. A good conscience, especially in the quarrel for which a man is pursued, giveth greatest comfort in the time of trouble; *Not for my transgression, nor my sin, O Lord,* 4. Albeit the persecuters of the godly cannot find a fault in them, for which they may pursue them; yet will they devise some challenge, and make a great business to accomplish their design; *They run and prepare themselves not for my faults.* 5. The Lord will let the plot go on, and the danger of the godly grow, as if he minded not to take notice of it, that he may thereby put his children to prayer, and then appeare in the fit time; *Awake to help me, and behold.*

Ver. 5. *Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressours. Selah.*

6. *They return at evening, they make a noise like a dog, and go round about the City.*

7. *Behold they belch out with their mouth, swords are in their lips: for who, say they, doth hear?*

From his repeated prayer and complaint presented the second time; *Learn,* 1. In time of straits we should set our eyes most upon those stiles of God, which most serve to strengthen our faith, especially such as hold forth his power, and good will to employ his power for us; *Thou therefore, O Lord God of hosts, the God of* Israel, *awake.* 2. Counterfeit Professors, and professed Pagans are all one before God in effect, and the counterfeit Professor will be as ready an instrument to persecute the godly as a professed enemy; for so is *Saul* and his followers named here; *Awake to visit all the Heathen.* 3. Although the Lord bear with the wicked a while, he will at last take order with hypocrites, and obstinately malicious transgressours; *Awake to visit all the Heathen, be not merciful to any wicked transgressour.* 4. From the time that persecuters have once resolved cruelty, they cease not to pursue their purpose, but like bloody dogs they run to and fro till they catch their prey; they are busie all the day, and set watches in the night to hurt the man they would have; *They return at evening, they make a noise*

like a dog, and go round about the City. 5. Reproved [illegible] in sin taketh away all remorse of conscience; all fear of [illegible] shame before men, and maketh men openly avow their [illegible] nesse; yea and their cruel hearts wil vent their bloody [illegible] when they think they are sure to accomplish their design; [illegible] *they belch out with their mouth, swords are in their lips; for who (say they) wil hear?*

Vet. 8. *But thou, O Lord, shalt laugh at them, thou shalt have all the heathen in derision.*

9. Because of *his strength will I wait upon thee: for God is my defence.*

10. *The God of my mercy shall prevent me: God shall let mee see* my desire *upon mine enemies.*

In the third place, he declareth his confidence to be delivered, and doth make sweet use of his faith for keeping up his heart under his trouble: *Whence learne,* 1. The first fruit of an humble Prayer, is a spiritual delivery of a mans oppressed spirit, granted unto him by faith and assurance of an outgate; as here, and many times elsewhere appeareth. 2. When faith seeth God to be a friend, it scorneth all opposition of whatsoever enemies, for or many, all is one to the clear-sighted believer: *But thou, O Lord, shalt laugh at them, thou shalt have all the heathen in derision.* 3. How weak soever the believer find himself, and how powerful soever he perceive his enemie to be, it is all one to him, he hath no more to do, but to put faith on work, and to wait til God work; *because of his* (that is, the enemies) *strength will I wait upon thee,* saith he to the Lord, *for God is my defence.* 4. When faith gets up the head, it seeth its own deliverance, and the overthrow of the enemy, both at once in the proper cause thereof, to wit, the fountain of over-running mercy engaged unto it by Covenant; *The God of my mercy,* that is the fountain of *everlasting mercy,* whereof God is called the God. Because he is the believers God for ever, and therefore the fountain of all mercy, consolation and salvation to the believer: *He* (saith he) *shall prevent me*; that is, he shal give manifest deliverance before I succumb: it shal come sooner then I could fear it. Then, for his enemies, he saith, *God shall let me see upon mine*

what I could lawfully desire, or what should see

Ver. 11. *Slay them not, lest my people forget: scatter them by thy power, and bring them down, O Lord our shield.*

12. *For the sinne of their mouth, and the words of their lips, let them even be taken in their pride: and for cursing and lying which they speak.*

13. *Consume* them *in wrath, consume* them, *that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth.* Selah.

14. *And at evening let them returne, and let them make a noise like a dog, and go round about the City.*

15. *Let them wander up and down for meat: and grudge if they be not satisfied.*

In the fourth place, he prayeth to God to glorifie himself in the manner and measure of his just judgment on his obstinate enemies; which in effect is a Prophecy of the punishment of the adversaries of the righteous, and of the wrath to come upon the enemies of Christ, of whom *David* in his trouble and unjust sufferings was a type. *Whence learn*, 1. Sometime the Lord will have the cutting off of wicked enemies of his people, for a curse to them, and a benefit to his people: *Slay them not, lest my people forget.* 2. The Lords people are subject to forget the Lords dooings for them, and punishing of their enemies, except the Lord renew the evidence of his care he hath of them, by often repeated, or long continued judgment on their enemies, whose memory is made more to them, by lingring judgments in the sight of men, then if they were cut off more suddenly: *Slay them not, lest my people forget.* 3. In praying against our wicked enemies that persecute us, we must take heed that we be found seeking not our own particular revenge, but the common cause of the Church, and the Lords quarrel: *Slay them not lest my people forget; scatter and bring them down, O Lord, our shield.*

it is the good of the Lords people; and the glorifying of God which is in his eyes. 4. Albeit the Lord do not at first root out the troublers of his Church, but do suffer them to live for the exercise of his people; yet it is mercy worthy to be prayed for, if God disable them, and break their power, that they prevail not over the righteous; *Scatter them by thy power, and bring them down, O Lord, our shield.* 5. Albeit the Persecuters do not accomplish their purpose against the righteous; yet their pride, their brags, their lies, their slanders, their curses against the godly, are a sufficient ditty for damnation, and wrath to come upon them; *For the sin of their mouth, and the words of their lips, let them even be taken in their pride, and for cursing and lying which they speak.* 6. After the keeping alive of the wicked for a time, to the increasing of their misery, at length utter destruction cometh upon them; *Consume them in wrath, consume them, that they may not be.* 7. By the judgements of God upon the adversaries of his people, the knowledge of his sovereignty over, and Kingly care for his Church is made more known to the world, the encrease of which glory of the Lord should be the scope of the prayers of the Saints against their foes; *And let them know that God ruleth in Jacob unto the ends of the earth.* 8. It is sutable to Gods justice, and no strange thing to see such as have been messengers, servants, officers of persecuting powers, or searchers out of the godly, as beagles or blood-hounds, to be made beggers, vagabonds, and miserable spectacles of Gods wrath before they die, roving to and fro like hungry and masterlesse dogs; *At evening let them return, and let them make a noise like a dog, and go round about the City; let them wander up and down for meat, and grudge if they be not satisfied.*

Ver. 16. *But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning; for thou hast been my defence and refuge in the day of my trouble.*

17. *Unto thee, O my strength, will I sing; for God is my defence, and the God of my mercy.*

In the last place, he promiseth thanksgiving for the mercy which he felt in the day of his trouble, and fixeth his faith on God, as his merciful Protector, and only strength, whereon he

in every condition wherein he could fall. *Whence* 1. Whatsoever mischief fall upon the wicked, the Lords whom they maligne, shall have reason to rejoyce and to God for supporting them in their trials, and delivering of out of troubles: *But I will sing of thy power.* 2. When duly do compare the Lords putting difference between them the rest of the wicked world, pitying them and pardoning when he justly pursueth the sins of others, they cannot and proclaim Gods mercy with earnest affection; *I will sing aloud of thy mercy in the morning.* 3. The shining light of one late experience of Gods care of a man, serveth to bring to remembrance, and to illuminate the whole course of Gods by-past care and kindnesse to him, and to raise a song of joy and praise to God for altogether; *For thou hast been my refuge and defence in the day of trouble.* 4. What God hath been unto us (being looked one rightly) may serve to certifie us, what God is unto us, and what he shall be to us, and what we may expect of him: For from, *thou hast been my defence and my refuge,* he inferreth hope of joyful experience of the same mercy for time to come; *unto thee, O my strength, will I sing.* 5. When a man is sure of God engaged to him by good will and Covenant, and proof given for letting out to him protection and mercy, as his soul needeth, he cannot choose but have a heart full of joy, and a mouth full of joyful praises unto God; *Unto thee, O my strength, will I sing, for God is my defence, and the God of my mercy.*

PSAL. LX.

To the chief Musician upon Shushan-Eduth. Michtam of David, to teach. When he strove with Aram Naharaim, and with Aram Zobah, when Joab returned, and smote of Edom in the valley of salt, twelve thousand.

This Psalm is a prayer for the victory of *Israel* over their enemies, indited unto the Prophet when *Israel* was fighting with the Syrians and Edomites. It may be divided into three parts; in the first whereof the Psalmist prayeth for help more largely, v. 1, 2, 3, 4, 5. In the second part *David* is made confident of the victory, *ver.* 6, 7, 8, 9, 10. In the third part he repeateth

eth his prayer more briefly, and his confidence of victory, *ver.* 11, 12.

From the Inscription *Learn*, 1. The children of God must not think it strange to be put to wrastling, striving and fighting for a promised Kingdome, before they be setled in possession, as *David* was; yea, the Church of Christ must resolve for such like exercises; for this Psalm is given to the publick Masters of the Church for use in all ages. 2. The Church must make use of her prayers, as well when she is furnished with a royall army, as when she wanteth bodily armes, as *David* teacheth the Church here. 3. There is hope of victory, when God by prayer is more relied upon, then the army in the fields; for with the Psalmist the mention of the victory of the Lords host is laid down, and the slaughter of the enemy recorded; *Thou hast smote of* Edom *twelve thousand.*

Ver. 1. *O God, thou hast cast us off, thou hast scattered us, thou hast been displeased, O turn thy self to us again.*

Of the larger prayer there are three branches; the first is for reconciliation with God, *ver.* 1. The second for reparation of the decayed state of the Kingdome, *ver.* 2, 3. The third for delivery and victory in the conflict with the enemy, *ver.* 4, 5.

In the first branch of his prayer he acknowledgeth by-gone judgements, as the fruit of Gods displeasure, and of the peoples provocation of God to wrath, and so he prayeth that God would turn again and be reconciled to his people. *Whence Learn*, 1. Terrible evils may befall the Lords people, or the visible Church, when they by their sinne do provoke him to wrath, as was seen in the time of the Judges, and in *Sauls* time; *O God, thou hast cast us off, thou hast scattered us.* 2. When God doth plague a whole Kingdome, or the body of the visible Church, it is not a matter of simple exercise or trial (as when he bringeth trouble on some of his dear Servants in the time of their upright carriage;) but it is for their sins, and provocation of the eyes of his glory; *Thou hast been displeased.* 3. Such as would have publick evils removed, must acknowledge their sin, and seek to be reconciled with God, and in this way may they expect to find favour; O turn

...ir against me. 4. Whatsoever sins the visible Church ... incorporation of Professors have done against God, or ... injuries they have done against the godly, in assist... persecuting powers against them; yet the godly must not ... separate from them, but also be ready to receive them ... be reconciled with them, forgive their former injur... in Church and Camp-fellowship with them being ... share with them by compassion in calamities, in... with God for them, as for themselves, as being all of ... incorporation, as *David*, the type of Christs moderate and ... governing, and a pattern to all the godly, did forgive ... persecuted him, fought against him under King *Saul*, ... stood longest out against him, when *Saul* was dead: for *Da...* here doth say with, and for the people; *O God, thou hast scat...* *us? O turn thy self again to us.*

Ver. 1. *Thou hast made the earth to tremble, thou hast broken it: heale the breachs thereof, for it sha...*

3. *Thou hast shewed thy people hard things, thou hast made us to drinke the wine of astonish...*

When *Saul* did raign, all things went wrong, the wicked a... and vile men were exalted, and God plagued the ... therefore in the second branch of his prayer, he prayeth ... deliverance of the dejected state of the Kingdome: the ca... whereof he layeth forth, both before and after the pe... *Whence learn*, 1. When people wil not stand in awe of ... and fear him, he wil strike them with the fear of his ... and sense of sore judgments; *Thou hast made the earth* ... 2. Warre, and in special civil and intestine war, is ... to ruin a Kingdom, and like an earthquake to make ... and breaches in it, to the renting of it in pieces: *Thou ... the earth to tremble, thou hast broken it.* 3. It is a ... and royal vertue, to seek the union of the subjects a... themselves, and to remove divisions of the Kingdom, ... the removing whereof the State can never be setled: ... is a divine power to work this union effectually: there... he pray to God for it; *Heal the breaches thereof, for* ... 4. When people wil not see nor take knowledg of

their

their sins against God, and their obliged duties to him, [illegible] let them see sad spectacles of bloody wars, forreign and intestine: *Thou hast shewed thy people hard things.* 3. When people have besotted themselves in their sin, and have not believed what God hath threatned against them, no wonder they know not what hand to turne them unto, and be stricken with astonishment in the execution of his judgments, which when they fall upon a people, either suddenly or more heavily then they could have expected, they put mens minds in a confusion, as if they were drunk; for sudden, sore and lasting judgments confound the thoughts of secure sinners, so as they can make little use of the Word of God, or of their wit, or any other means of relief, more then a drunken man overcharged with wine; *Thou hast made us to drink the wine of astonishment.*

Ver. 4. *Thou hast given a banner to them that fear thee: that it may be displayed because of the truth. Selah.*

5 *That thy beloved may be delivered, save with thy right hand, and hear me.*

In the third branch of his prayer, he seeketh delivery and victory over the enemy, and that because God had begun to give some hope of changing the face of affairs, by raising a banner in *Davids* hand for the Lords cause and people; *Wherein learn,* 1. When the godly are oppressed, the truth of Religion, and of Gods promises do lye downe, like a fallen Standard; and when God raiseth up instruments of their protection and comfort, as here he did in bringing *David* to the Kingdom, it is like the lifting up of an Ensign in the hand of a valiant Standard-bearer; *Thou hast given a banner to them that fear thee.* 2. In [illegible] godlies cause that mercy is shewn to a whole Land; *Thou hast given a banner to them that fear thee.* 3. When the godly put on their head, all their endeavour, according to the measure of their power, should be to advance true Religion, and the practice of it: *Thou hast given a banner, that it may be displayed, because of the truth.* 4. As nothing is respected by God in a Land so much as his Elect that fear him: so nothing can encourage us to [illegible] hope for mercy to a Land, so much as the Lords love to them that fear him in it: *That thy beloved may be delivered, save.* [illegible] God hath begun to appear for his Church, then in [illegible]

begun blessing with prayer, that God would work out ... *Thou hast given a banner to them that fear thee; that ... may be delivered, save.* 6. Whatsoever difficulties ... the way of the Churches delivery, we must oppose the ... ency of God to them all, and sustain our faith in pray- ... looking to his love towards his Church, and power to do ... *That thy Beloved may be delivered, save with thy right ... hear me.*

Vers. 6. *God hath spoken in his holinesse, I will re- ... ce: I will divide Shechem, and mete out the valley of Succoth.*

7. *Gilead is mine, and Manasseh is mine: Ephra- ... also is the strength of mine head; Judah is my Law-giver.*

In the second part of the Psalme is set down *Davids* confi- ... dence to have the victory over his enemies, and to have his King- ... dome both setled at home, *ver.* 6, 7. and enlarged abroad, *ver.* ... 9, 10.

By *Davids* prayer, the Word of Promise that he should be esta- ... blished King is made lively unto him, whereupon hee is com- ... forted, and made confident of the accomplishment thereof in all ... points; *Whence learn,* 1. As faith helpeth up prayer, so by ... prayer faith is setled and strengthened, as here is evidenced. ... The word of promise is a more sure evidence then begun pos- ... session, for *David* was not so sure of his Kingdom now, because ... he had begun to reigne, as *because God had spoken.* 3. Then is ... the Word of God rested on, and rejoyced in, when it is received ... in his Word, when his holinesse is taken as a pawn for perform- ... ance; *God hath spoken in his holinesse, I will rejoyce.* 4. What- ... soever resteth unperfected, of what is promised to us by God, ... shall be fully put in our possession, as *David* here assureth him- ... self to exercise the supreme Government in those parts of his ... Kingdome on the one, or other side of *Jordan*, which yet were ... not brought unto subjection, or setled under him; *I will divide ... Shechem, and mete out the valley of Succoth, &c.* 5. What- ... soever strength or increase of number the Kingdom of *Israel* was ... to have from the plurality of Tribes, and their strength, yet the ... union of the sons of *Abraham*, and stability of the Kingdome ... of *Israel*, consisted in their joynt subjection to the Law-giver, ... and government of *Judah*, out of which Tribe Christ came, who

is the true Law-giver and King of *Israel*, toward[s] Church of old was to direct their eye, through the[m] vernors, *Judah is my Law giver.*

Ver. 8. *Moab is my wash-pot, over Edom* [will] *cast out my shoe: Philistia triumph thou becaus*[e]

9. *Who will bring me* into *the strong* [city] *will lead me into Edom.*

10. *Wilt not thou, O God,* which *hadst cast* [us off] *and thou, O God, which didst not go out* [with] *armies?*

Here he is assured by the Lords word, not onely of the establishment of his Kingdome at home; but also of the enlargement of it abroad, by the subduing of such as had been enemies to *Israel* before. *Whence learn,* 1. When the Lord doth [set] people under the government of *Judah*, and giveth them grace to take the true Ruler of the Tribe of *Judah* for their Law-giver, then shall the enemies of *Israel* be brought low, and [be] used contemptibly, as they did sometimes use the Lords people, or else shall professe themselves happy in their subjection to the King of *Israel*, for after that *David*, as the type of Christ, had endited a Song to the Church, wherein they should take [notice] *Judah* their Law-giver, then he as the type of Christ, [doth] them to sing this also; *Moab is my washpot*; that is, [they shall] serve me in the baesest service I shall put them unto; [and] *will I cast out my shoe*, that is, I shall subdue them, [and] them under my feet as I passe through them; *Philistia* [shall] *thou, because of me*; that is, instead of thy triumphing [over] people, thou shalt be made to professe thy joy, to be [under] government. 2. The believer when he promiseth to [do] great things, must neither be senseless of the difficulties [and] tation which he is to meet with, nor of his own inabilities [to] come difficulties; but being sensible of both, must [go] for assistance, and furniture to overcome; for when [he] sidered the strength of the fenced royal Cities of the [Edomites] saith, *Who will bring me into the strong city? Who will lead me into Edom? Wilt not thou O God?* 3. It is God alone from, or gracious presence with a people, which maketh the cesse of the warrs of his people against their enemies [to be] better, and their bad success in former time, or by [all] means on them; for sinne must be so farre from

of a people turning home to God, and seeking to find him; that on the contrary, the judgments inflicted on in their impenitency, serving for confirmation of the things of Gods Word, and evidence of his justice, must be arguments of confirmation of faith in Gods Promises, and assistance, when they are turned towards God; for so saith David, *Who will bring me into Edom? Will not thou O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?*

Give us help from trouble: for vain is the help of man.

Through God we shall do valiantly: for he it is that shall pull down our enemies.

In the last place he briefly resumeth his prayer and confidence therein: *Whence learn,* 1. The certainty of hope should make us the more slack, but rather the more earnest and fervent in prayer; for after this professed assurance, *David* insisteth in this, *Give us help from trouble.* 2. Seeing God only is the strength and furniture of his people, and he cannot endure that they should relie upon any means, which they may and must use, upon himself onely; Therefore the lesse confidence we have in the creature, the more may we be confident of help from God: *Give us help from trouble, for vaine is the help of man.* A praying and humbled Believer may go with courage and diligence to the use of the means, and may encounter whatsoever opposition of enemies; *Through God we shall do valiantly.* 4. The praise of valour and gallantry of victory must not be parted betwixt God and the victor: As God doth in us or by us, must be no lesse wholly from God, than if he had done all the work without us; the valour of the Instrument, and the victory, are the gifts of God: the motions of body and soul of the victor are the quickning of God within him; and the operation wrought by the Instrument, are the works of God, *for he it is that shall tread down our enemies.*

PSAL.

PSAL. LXI.

To the chief Musician upon Neginoth. A Psalm of David.

David now in his Exile maketh his addresse to God in a condition, *ver.* 1, 2, 3. And is comforted in the Lord, perswaded of his present and future happinesse, *ver.* 4, 5. of the perpetuity of the Kingdome of Christ, represented him, to the comfort of all Christs subjects in all ages, 6, 7, 8.

Ver. 1. HEar my cry, O God: attend unto my prayer.

2. *From the end of the earth will I cry unto thee when my heart is overwhelmed: lead me to the rock that is higher then I.*

3 *For thou hast been a shelter for me, and a strong tower from the enemy.*

In his sad supplication he prayeth for a comfortable accomplishing of his request, and for a comfortable rest of his soul on God himself through Christ, hoping to be heard, because he was resolved to look toward God, and to continue praying, whatsoever condition of spirit he should be in, and in whatsoever part he should be; and also because he had experience of Gods help in his straits in former times; *Whence learn,* 1. The best expedient for a sad soul, is to run to God by prayer for comfort, and to insist earnestly, albeit God should seeme not to attend; *Hear my cry, O God, attend unto my prayer.* 2. When the godly are driven from their countrey, and fellowship with the Saints, and from exercise of the publick Ordinances, no wonder they fall in perplexity of spirit, for *David* forced to flee to *the ends of the land,* finds his heart *overwhelmed within him.* 3. It is exile indeed to be secluded from the liberty of publick Ordinances, and to have our home to be where God is publickly worshipped; for David counteth himself cast out *unto the ends of the earth,* when he is debarred from the Temple of the Lord. 4. Albeit a man were never so far banished from the free Society of the Church, and

with Gods people in ordinances, yet he is ſtill with-
God: *from the ends of the earth will I cry unto thee.*
is a rock of refuge for ſafety and comfort to the exiled
perſected Saint, which is able to ſupply all wants, and to
all ſorrows; and this is the *Rock* of Gods felt friendſhip
Chriſt from heaven, repreſented by the viſible rock of *Sion*,
the Tabernacle and mercy-ſeat was ſituate, the appointed
place, where God did receive the prayers of his people,
did anſwer them from heaven; when *David* could not come
the typical mount or rock, he prayeth to have acceſs to the
ſignified: *lead me to the Rock that is higher then I.* 7. Senſible
comfortable communion with God, is a myſtery ſpiritual,
which mans wiſdom or power cannot diſcover, nor bring unto
him: but God himſelf muſt reveal, and muſt renew the reveal-
of himſelf to a ſoul in trouble, and muſt make a mans ſoul to
it ſelf to him powerfully, elſe a man cannot feel this com-
fellowſhip with God, more then a blinde man can find
what is removed from him, or a weak child can go not being
, or a man can reach up to a ſteep high place, not being lifted
unto it. Therfore muſt the Lord himſelf draw us near to
himſelf, and lift us up to himſelf: *lead me to the rock that is higher*
I. 8. This ſpiritual felt communion with God is able to
a man far from the reach of any enemy, and doth make a
quietly to reſt it ſelf from fear of trouble, how great ſoever
external danger can be, as *David* many times felt by experi-
thou haſt been a ſhelter unto me, and a ſtrong tower from
. 9. A believers reſolution for depending on God, and
to him in hardeſt conditions, and his preſent uſe making
experiences, as they do ſerve much for ſtrengthening
faith in prayer: ſo they are the neareſt means that can be
by a renewed ſenſi[illegible]e comfort, as here we ſee: for
reſolveth, *from the ends of earth I wile ry*; and prayeth,
to the rock; and ſaith, *Thou haſt been a ſtrong tower to me*;
comfort doth follow quickly after this preparation, as the
words doth ſhew.

4. *I will abide in thy Tabernacle for ever, I*
will in the covert of thy wings. Selah.

5. *For thou, O God, haſt heard my vowes:*
haſt given me *the heritage of thoſe that fear thy*

he is comforted in his exile, and made to be at home in

his ſpirit, by reaſon of the preſent ſenſe of Gods favour and of his confirmed hope of the performances of the promiſe made unto him; *Whence learn*, 1. The Lord can give full ſatisfaction to a ſad heart in the time of its trouble; that the trouble may turn to be no trouble, even while it lieth on ſtill, as here is to be ſeen in *Davids* comfort, who ſpeaketh as if he were reſtored, while he is yet in exile. 2. Spiritual conſolations in temporal troubles, do both give ſatisfaction to a ſoul for the preſent and for time to come, for everlaſting happineſs; *I will abide in thy Tabernacle for ever*: his hope is, that not only he ſhall be reſtored to the fellowſhip of the Saints, at the Tabernacle in *Jeruſalem*, but alſo that he ſhall be in Gods company in heaven, repreſented by the Tabernacle, and that for ever. 3. True conſolation ſtandeth not in earthly things, but in things heavenly, and things having neareſt relation thereto; for *Davids* comfort was not ſo much that he ſhould be brought to the Kingdome, as that he ſhould be brought to the Tabernacle, and to heaven by that means; *I wil abide in thy Tabernacle*. 4. Sincerity ſetteth no term-day to Gods ſervice, or to the ſeeking of communion with him: *I wil abide in thy Tabernacle for ever*. 5. The ground of all ſpiritual conſolations is in the mercy and grace of God offered to us in Chriſt, repreſented by the wings of the Cherubims ſtretched out over the mercy-ſeat; There faith findeth a reſt and ſolid ground, able to furniſh comfort abundantly; *I will truſt in the covert of thy wings*. 6. Acceſs to God in prayer, and approbation of the conſcience, and the ſincere pouring forth of the heart melting with preſent felt ſenſe of Gods love, do ſtrengthen greatly the aſſurance of everlaſting communion with God; *for thou, O God, haſt heard my voice*. 7. As ſpiritual comfort in time of trouble granted to a believer, is indeed the earneſt of everlaſting life, ſo ſhould they to whom ſoever the earneſt is given, make reckoning that by this earneſt the inheritance is confirmed unto them by way of poſſeſſion begun: *thou haſt given me the heritage of thoſe that fear thy Name*. 8. The inheritance of the chief of Gods ſervants, and of the meaneſt and weakeſt of them, is one; the right of every believer is alike good, albeit the hold laid upon the right by all, is not alike ſtrong; and what the ſtrongeſt of the godly do believe for their own conſolation and ſalvation, the weakeſt may believe the ſame to belong to every believer that feareth God, as *David* doth here: *Thou haſt given me the heritage of thoſe that fear thy Name*.

Ver.

Thou wilt prolong the Kings life: and his
many generations.
7. *He shall abide before God for ever: O prepare*
mercy and truth, which *may preserve him.*
8. *So will I sing praise unto thy name for ever,*
that I may daily perform my vowes.

In the third place, he propheſieth not ſimply of the ſtability of the Kingdome in his own perſon and poſterity, but under the type, namely he ſpeaketh of the perpetuity of the Kingdome of Chriſt the true King of *Iſrael*, for which end he prayeth that mercy and truth may be forth-coming to ſubjects of Chriſt that his Kingdome may be prolonged; and ſo *David* in his time and all the Saints in their time, may joyfully praiſe God continually. *Whence learn*, 1. It is not unuſual with God, together with preſent conſolation, and the light of future ſalvation in Chriſt, to reveal alſo and give aſſurance of great things concerning Chriſts Kingdome, as here and elſewhere in the Scripture is to be ſeen: *Thou wilt prolong the Kings life, and his years as many generations.* 2. The glory of Chriſt, and perpetuity of his Kingdome is every ſubjects good and comfort, for this is comfort for *David*, that Chriſt ſhall live for ever, *that he ſhall abide before God for ever.* 3. The kingdome of Chriſt, and government of his ſubjects, in his Church ſhall be allowed of God, and be protected of God, and bleſſed of God for ever, however it be oppoſed by men in the world: *he ſhall abide before God for ever.* 4. The perpetuity of Chriſts Kingdome and preſervation of his ſubiects in this life, till they be glorified of heaven, is by the mercifull remedying the miſery, and removing of the ſin which they are ſubject unto, and by performing of what he hath promiſed and prepared through Chriſt to beſtow upon them; *O prepare mercy and truth, which may preſerve him.* 5. The beſt retreat that can be made after fighting and victory over troubles, is prayer and praiſes; as here David after his exerciſe prayeth, *O prepare mercy and truth*; and then ſaith, *unto thee will I ſing.* 6. As the maine matter of our vowes is the moral duty of rejoycing in God, and hearty praiſing of him: ſo renewed experience of Gods mercy and truth towards his people in Chriſt, is the maine matter of our joy in him, and praiſe unto him; *O prepare mercy and truth, &c. ſo will I ſing praiſe unto thy Name, that I may daily perform my vowes.*

PSAL. LXII.

To the chief Muſician, to Jeduthun. A Pſalm of David.

This Pſalm is the iſſue of a ſore conflict, and inward combat, which *David* felt from the ſtrong oppoſition of his irreconcilable adverſaries, and from the laſting troubles which he ſuſtained by their perſecution, and by his friends forſaking of him, wherby he was put hard to it what to think or what to do: at length faith in God giveth him victory, and maketh him firſt to break forth in avowing of his faith and hope in God, *ver.* 1,2. Next, to inſult over his enemies as dead men, becauſe of their ſinful courſe, *ver.* 3,4. Thirdly, to ſtrengthen himſelf in his faith and hope, *ver.* 5,6,7. Fourthly, to exhort all men to truſt in God, and to depend on him, for reaſons ſet down, *ver.* 8,9. And not to truſt in oppreſſion and robbery, for reaſons ſet down, *ver.* 10. 11,12.

Ver. 1. *TRuly my ſoul waiteth upon God: from him* cometh *my ſalvation.*

2. *He only* is *my rock and my ſalvation:* he is *my defence, I ſhall not be greatly moved.*

From this abrupt beginning of the Pſalm, declaring that he hath had a ſore diſputation and wreſtling with tentations within him, and out of which this is the firſt coming forth, *Learn*, 1. Albeit ſtrong faith be put to a conflict, when trouble and tentations do ſet on, yet when it looketh on God and his promiſe it gets the victory: and putteth the ſoul to a ſubmiſſive acquiſcence on God, and a quiet hope of compleat deliverance: *Truly my ſoule waiteth upon God: from him cometh my ſalvation.* 2. This is faith wel tried and approved, when being ſtript of all ſupport except God, it doth content it ſelf with him alone, as all-ſufficient: *he only is my rock and my ſalvation.* 3. Faith findeth out anſwers in Gods ſufficiency, as temptations can make objections againſt it: *he is my rock and my ſalvation: he is my defence.* 4. A man reſolveth to believe and follow the courſe of ſound faith,

himself of establishment and victory over all temptations, notwithstanding his own weakness: *I shal not greatly be moved*, doth *David* conclude, from his resolution to rest on God.

Ver. 3. *How long wil ye imagine mischief against a man? ye shall be slain all of you: as a bowing wal* shal ye be, and as *a tottering fence.*

4. *They only consult to cast* him *down from his excellency, they delight in lies: they blesse with their mouth, but they curse inwardly. Selah.*

In the second place, he insulteth over his enemies, and layeth before them the danger of their wicked wayes. *Whence learn,* 1. So soon as a man hath fastned himself on God, he may reckon with all adversary powers, and insult over them; for the seeing of Gods help discovers to the Believer the vanity of all opposition; *how long will ye imagine mischief against a man?* 2. As the godly when they fall under persecution, may lie long under it, and must receive patience all the while on the one hand; so on the other hand, persecuters are unreasonably carried on in the course of persecution, like mad men, who cannot give over the pursuit, albeit they see God against themselves, and with the godly whom they pursue, *how long wil ye imagine mischief against a man?* 3. Persecuters shal not have their will against the godly, but by their persecution shal draw upon themselves compleat, sudden and irrecoverable destruction: *ye shal be slain all of you, as a bowing wall, and a tottering fence*; that is, you shal perish suddenly, as when a bowing wall and tottering fence rusheth to the ground in a moment. 4. As the standing fast in the faith and service of God in a good cause, is the excellency of the believer; so is it the eye-sore of his adversaries, which they of all things can least endure in the godly, and therfore do bend all their wit and forces most unto, to break them off their holy carriage and course; *they only consult to cast him down from his excellency.* 5. Not truth and light, but darkness, errour, falshood and deceit, is the pleasure of the wicked; *They delight in lies.* 6. When the wicked do mind their worst against the godly, then wil they speak fairest words unto them, to see whether by falshood or force they can prevail most, to draw them off their good course: *they blesse with their mouth, but they curse inwardly.*

Ver. 5. *My ſoul, wait thou only upon God: for my expectation is from him.*

6. *He only is my rock and my ſalvation; he is my defence, I ſhal not be moved.*

7. *In God is my ſalvation and my glory: the rock of my ſtrength, and my refuge is in God.*

In the third place, he ſtrengtheneth his faith and his hope, that he may be able to endure trouble til the ſin of the wicked be ripe, and their judgment be executed; *Whence learne*, 1. Our reſolution patiently to keep ſilence, in waiting on God, and our putting of reſolution to practice, do differ: our practiſing is ſo ſhort of our reſolution, that we had need to be ſtirred up, and to ſtirre up our ſelves to our duty. And as Satan is ſtil moving new perturbations; ſo have we need of, and muſt ſtudy to have new confirmations; *My ſoul, wait thou only upon God.* 2. They that do expect their help from God, muſt not expect help from any other art, no not when they ſhal uſe all means lawful for their delivery; but the ſucceſs muſt be without haſte making, patiently waited for from God alone; *Wait thou only on God, for my expectation is from him.* 3. The grounds of confidence are able to abide new aſſaults, and muſt be brought forth and averred ſo oft as they are oppoſed: for here unto the new ſtirrings of the ſame tentations, he oppoſeth this over again: *He only is my rock, he is my defence and my ſalvation.* And whereas he ſaid before, I ſhal not greatly be moved; now he ſaith more confidently, *I ſhal not be moved*: and yet more, he triumphs in the Lord: *he is my ſalvation and glory*; which he ſpeaketh in regard of hope to have all good which he needed. And laſtly, in regard of help in whatſoever wants, and delivery from all evil: he ſaith, *He is the rock of my ſtrength, and my refuge is in God*: and ſo his heart doth ſettle it ſelf, and tentations are overcome.

Ver. 8. *Truſt in him at all times, ye people, pour out your heart before him: God is a refuge for us. Selah.*

9. *Surely men of low degree are vanity, and men of high degeee are a lie: to be laid in the balance, they are altogether lighter then vanity.*

In the fourth place, he exhorteth all men to place confi-

partly becauſe God is able to give deliverance, as a refuge; and partly becauſe men, whether great or ſmall, many, cannot but deceive, and diſappoint the man that truſteth in them. *Whence learn*, 1. The duty of the comforted victorious believers, is to communicate the fruit of their experience, for ſtrengthening their brethren, and edification of others, as their calling permitteth them, as *David* doth here: *Truſt in him at all times, ye people.* 2. Whatſoever condition, how hard ſoever we fal into, the grace of God, and grounds of confidence in God muſt not be loſt, but alwayes made uſe of; *Truſt in him at all times.* 3. As a guilty conſcience, heavy trouble, miſbelief and ſuſpition of Gods good wil, do lock up the heart in ſorrow: ſo any meaſure of faith in God, going to him by prayer, doth ease the heart and layeth the burden of grief down before the Lord; *ye people, pour out your heart before him: God is a refuge to us.* 5. The way to place our confidence in God, is to lift our confidence off all creatures, and in ſpecial off men of ſuperior or inferior ranks: and the way to lift our confidence off the creature, is to conſider the inability of men to help us, except God make them do it; and that without God they are nothing worth to us: *men of low degree are vanity.* 6. Whoſoever do truſt on men higher or lower, are ſure to be deceived of their expectation, and of whatſoever mans help can promiſe: and if we will not be deceived, the voice of God, and experience of his Saints may give us certainty of the truth of the doctrine; for out of experience *David* ſaith, *Surely men of low degree are vanity*, &c. 7. Carnal confidence is not only unable to help a man, when he hath moſt need, but alſo bringeth damage unto him, and maketh him to find God in his jealouſie an adverſary and juſt judge to plague and to curſe him; and ſo if the matter be wel conſidered, creature-help, and creature-comfort, when it is relied upon, is worſe then no help; *Being laid in the balance, they are altogether lighter then vanity.*

Ver. 10. *Truſt not in oppreſſion, become not vain in robbery: if riches encreaſe, ſet not your heart* upon them.

11. *God hath ſpoken once; twice have I heard this, that power* belongeth *unto* God.

12. *Alſo unto thee O Lord,* belongeth *mercy: for thou rendereſt to every man according to his work.*

The other part of the exhortation doth forbid to trust in oppression, or riches, or power, or greatneſſe of place, because God diſpoſeth of all things as he pleaſeth, ſhewing mercy to ſuch as truſt in him, and rendring to every man according to his work. *Whence learn.* 1. There are many more idols then one to draw away a mans heart from God; for when truſting in men of high degree and low degree is caſt down, then oppreſſion, robbery, riches ſtand up, and take Gods room in the heart, as here we ſee. 2. It is more hard to divert a man from confidence in himſelfe, and what is in his own power, then to draw him from confidence in men of higher or lower degree. Therefore after caſting down of carnal confidence in men, high or low; he diſchargeth confidence in whatſoever a man is able to doe by himſelfe, as might, and riches, and authority of high place: *Truſt not in oppreſſion; if riches increaſe, &c.* 3. Whoſoever is confident, by his own ſtrength and might to debate his buſineſſe againſt any man, and to do his adverſaries two wrongs for one, ſhall find himſelfe to have diſobeyed God, and to have been proud in a matter of nothing: *Truſt not in oppreſſion, become not vain in robbery.* 4. It may ſtand with godlyneſſe and truſting in God, to be rich; but not to have our heart ſet upon riches, either to gather or keep them, either to rejoyce in them, or to be proud becauſe of them; *If riches increaſe, ſet not thy heart thereon.* 5. Nothing is able to ſettle mans confidence in God, and to keep his heart from idols, or carnal confidence in creatures, or to bear in upon others this twofold duty, ſave the powerful impreſſion of the unchangeable Word of God; therefore ſaith he, *God hath ſpoken once.* 6. Albeit one teſtimony of Scripture for a ground of faith, or rule of life, rightly conſidered, be abundantly ſufficient to ſettle our faith in that point, and to warrant our obedience; yet God will inculcate that truth oftner, and have us receive it oftner, and more firmly; and as it is the Lords kindneſſe to us, and care of us to cauſe his once ſpoken Word, to be often repeated unto us, oftner cleared and confirmed unto us by repeated experimental evidence of the certainty thereof: ſo it is our duty, to receive it more and more heartily, ſo oft as it is repeated and inculcated, and to meditate and conſider of it, and to take a deeper and a deeper impreſſion of it: *God hath ſpoken once, twice have I heard it.* 7. The propriety of authority and power to do all and every thing, is the Lords onely: and as for the power of the creature, it is but lent, and derived to it, at Gods pleaſure. The creature can neither hurt us, nor help it ſelfe or us, but as God is pleaſed to uſe it as an inſtrument;

...wice have I heard this, That power belongeth to God. ...a ſoul to truſt in God onely, it is neceſſary, that ... his power, as it alſo look to his mercy, and lay hold ... faith hath need of both, as of two wings, to carry it ... God above all vain inticements, and terrours, and ten... and as props whereon to ſettle and fix it ſelf joyntly; *...unto thee, O Lord, belongeth mercy.* 9 As the man that puts ... in God, and ſtudieth to obey his Word, ſhall find Gods ... to pardon his tranſgreſſion, and Gods power to ſuſtaine ... in all his difficulties, and to perform all the promiſes made to ... ſervants: ſo the man that truſts not in God, but in himſelfe, ... ſome creature without himſelf, thinking to work his owne ... by his own ways, ſhal find the fruit of his wicked courſe ... as God hath forewarned: *For thou rendereſt to every ... according to his works.*

PSAL. LXIII.

A Pſalm of David, *when he was in the wilderneſſe of Judah.*

We have in this Pſalm *Davids* exerciſe in his baniſhment, when he was hiding himſelf from *Saul* in the wilderneſſe of *Judah*; wherein is ſet down his lingring, and prayer after the benefit of the publick ordinances, *ver.* 1, 2. and the fruits of a gracious and comfortable anſwer given to his prayer, in number four. The firſt is a reſolution to follow ſpiritual duties, and in ſpecial to praiſe God, *v.* 3. and to be a conſtant ſupplicant depending on God, *v.* 4. and to take his contentment in God, and in his ...ſes, *v.* 5, 6. and joyfully to truſt in Gods mercy, *v.* 7. The ...ond fruit is the acknowledgment of Gods power, ſuſtaining ... in his adherence unto God, practiſed by him for time paſt, ... purpoſed for time to come, *v.* 8. The third fruit is confi... of the deſtruction of his enemies, *v.* 9, 10. The fourth is ...rance that he ſhal receive the Kingdom promiſed unto him, ... the confuſion of all ſuch as did ſlander him as a traitor.

From the Inſcription. *Learn*; 1. Such of Gods children as ... moſt ſtately and commodiouſly among their neighbours, ... be driven ſometimes to hide themſelves in a wilderneſſe, as

Davi

David was. 2 Baniſhment from among friends cannot banish a man from God, but may ſerve rather to drive him toward God. 3. Troubles are grievous when they are preſent, but may prove a matter of a joyful Song, when called to remembrance: *A Pſalm of David, when he was in the wilderneſſe of* Judah.

Vet. 1. *O God, thou* art *my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee, in a dry and thirſty land, where no water is.*

2. *To ſee thy power and thy glory, ſo* as *I have ſeen thee in thy Sanctuary.*

From his prayer, *Learn,* 1. The Lord is the only eaſe of a diſtreſſed mind, and there is no ſpeedier relief then to go to God in prayer, as the Pſalmiſt did, ſaying, *O God.* 2. When we would ſpeak unto God to purpoſe, we ſhould faſten our hold on the Covenant, *O God, thou art my God.* 3. Troubles wil ſharpen a man in the uſe of the means, and rouſe him out of naſty ſecurity; *Early will I ſeek thee.* 4. It is good to faſten duties on our ſelves by reſolution, and to ſtrengthen our reſolution by ſhewing it to the Lord: *Early will I ſeek thee.* 5. A lively ſoul will be no leſſe deſirous of ſpiritual comfort from God, then the body for natural food after long faſting; *My ſoul thirſteth for thee.* 6. Spiritual affections, when they are ſtrong, will affect the body with impreſſions anſwerable thereto, *My fleſh longeth after thee.* 7. It is a barren place to a godly ſoul, where the publick exerciſes of Religion cannot be had: for this cauſe mainly did *David* call the wilderneſſe, *A dry and thirſty Land where no water is.* 8 Becauſe the power and glory of God is no where ſo clearly ſeen as in publick ordinances, therefore ſhould the Ordinances be loved, ſought after and haunted, that we may find communion with God in them; *My ſoul thirſteth to ſee thy power and thy glory.* 9. The more good a man hath found in the publike exerciſes of Religion, the more will he eſteem of them, and in ſpecial, when he is deprived of them; *My ſoul thirſts to ſee thy power and glory: ſo as I have ſeen thee in thy Sanctuary.*

Ver. 3. *Becauſe thy loving kindneſſe is better then life: my lips ſhall praiſe thee.*

4. Thus

4 Thus will I bleſſe thee while I live: I will lift up my hand in thy Name.

5 My ſoul ſhall be ſatisfied as with *marrow and fatneſſe: and my mouth ſhall praiſe* thee *with joyful lips:*

6 When I remember thee upon my bed, and *meditate on thee in the* night *watches.*

7 Becauſe thou haſt been my help; therefore in the ſhadow of thy wings will I rejoice.

Here the Lord giveth to his ſervant a gracious anſwer, and ſweeteth his condition in the wilderneſs, making him no leſſe glad then ever he was in the publick exerciſe of Religion, by granting him the comfort of his holy Spirit, as the fruits of the anſwer of his prayer do make manifeſt. The firſt whereof is found in ſundry holy reſolutions, to praiſe the kindneſs of God, to bleſſe God, and to call on his Name in all conditions, to take contentment in God, and to truſt in him. *Whence learne,* 1. When a man, who loveth the publick ordinances is debarred from them, and maketh uſe of private exerciſes of Religion, God can and will ſupply unto him what he wanteth, and be a little ſanctuary unto him, as here appeareth. 2. The felt kindneſſe of God, and ſhedding abroad of his love in the heart of a Believer, is joy unſpeakable and glorious, able to ſupply all wants unto him, and to ſweeten all troubles unto him, and to give him more comfort, then what is moſt comfortable in this world, yea, to make life it ſelf, without the feeling, or hope of feeling this love, to be little worth to him; *Thy loving kindneſſe is better then life.* 3. Rich experiences of the felt love of God in the uſe of means, deſerve to be brought forth to the praiſe of God when it may glorifie him; *Becauſe thy loving kindneſſe is better then life, my lips ſhall praiſe thee.* 4. One proof of Gods loving kindneſſe towards us, is reaſon abundant for us to bleſſe God for ever thereafter, and to acknowledg him the fountain of bleſſings, even to our ſelves, whatſoever change of diſpenſations we ſhall meet with: *Thus will I bleſſe thee while I live.* 5. As our aſſurance of Gods love unto us, and of his purpoſe to bleſſe us, doth ſerve to prepare us for ſtraits and difficulties hereafter: ſo alſo for praying to God with confidence to be helped, in whatſoever change of condition we may fall into afterwards; *Thus*

will

will I bleſſe thee while I live, I will lift up my hands in [illegible] *Name*; to wit, as a man engaged to depend upon thee, to [illegible] upon thee as my need requireth, and a man particularly encou[illegible]raged by thee, and confirmed by experience from thy former helping of me, that I ſhall have a good anſwer from thee, who haſt manifeſted thy ſelf unto me by Word and Works. 6. The ſpiritual life of the ſoul hath its own food, as well as the bodily life of nature: and the life of the godly is not ſo barren, ſo ſad and uncomfortable as the world doth believe: They have their hid Manna, and the water of life, ſolid and ſatisfactory conſolations, and joy in the holy Spirit, wherewith ſtrangers do not intermeddle, of which joyes the ſweeteſt morſell of delicate banquets are but ſhadowes; *My ſoule ſhall be ſatisfied as with marrow and fatneſſe.* 7. Such as do hunger and thirſt after communion with God in Chriſt, and do reſolve to ſpend their life in Gods ſervice, may promiſe to themſelves that they ſhall feel ſweet ſatisfaction in this courſe, and with *David* ſay, *My ſoul ſhall be ſatisfied as with marrow.* 8 Spiritual joyes are not like carnal joyes, which end in ſadneſſe, but they reſolve in glorifying, and do make the very outward man partaker of the benefit; therefore doth the Pſalmiſt adde: *And my mouth ſhall praiſe thee with joyful lips.* 9 The way to finde refreſhment ſpiritual, is beſide publick Ordinances, to give our ſelves to ſpiritual exerciſes in ſecret, at ſuch times as our neceſſities civil and natural may beſt ſpare, and then and there to recal to mind what we have heard, ſeen or felt of Gods Word or working, and to keep up our thoughts upon this holy Subject by prayer, ſoliloquie and meditation, as *David* ſheweth to us the example: *When I remember thee upon my bed, and meditate on thee in the night-watches.* 10. As one experience ſhould call another to remembrance, ſo the calling of experiences to our memory, ſhould oblige and encourage us in all conditions, joyfully to make uſe by faith, of Gods ſtanding offer of grace to us in Chriſt, ſhadowed forth by the wings of the Cherubims ſtretched out alwayes over the Mercy-Seat; *Becauſe thou haſt been my Helper, therefore in the ſhadow of thy wings will I rejoyce*; for here, and here only is the remedy of all ſinne and miſery.

Ver. 8. *My ſoul followeth hard after thee: thy right hand upholdeth me.*

From

second fruit of the gracious answer given to *Davids* is, from his giving the glory of the acts of grace unto God the furnisher thereof; *Learn*, 1. The to exercise the souls of his own children with sense desertion, and withdrawing of his presence one way or other. is presupposed in *Davids following after the Lord*, when he retiring himself, as it were. 2. A believer in God cannot a thought of separation from God, nor forbear to seek after God, when he misseth his presence, but will use all means to the sense of his presence which he hath felt before; *My followeth hard after thee.* 3 It is our wisdom to reflect upon, acknowledg the grace of God in us, and upon the acts of our and love toward God, for our own strengthening, as *David* here, saying, *My soul followeth hard after thee.* 4. Although exercise of gracious habits be our acts, yet the enabling of to bring these acts forth, is the Lords work, who giveth us to wil and to do of his own good pleasure; and as it is our duty acknowledg this, so it is the fruit of our feelings of Gods to profess it; *My soul followeth hard after thee*; but by what strength and furniture doth he this? *Thy right hand upholdeth me.*

9 *But those* that *seek my soul to destroy it, shall go into the lower parts of the earth.*

10. *They shall fall by the sword: they shall be a portion for foxes.*

The third fruit of the answer of his prayer, is assurance that his enemies shall be destroyed, for it is revealed to that *Saul* should be slain by the sword; he knew by revelation that his carcasse should lye in the fields, a prey for foxes and wild beasts. *Whence learn*, 1. The deadly and unreconcilable enemies of Gods people, hating them for a good cause, do draw destruction on themselves; *Those that seek my soul to destroy it, shall go down to the lower parts of the earth.* 2. It is agreeable with Gods justice, that bloody enemies of Gods people be punished by their bloody enemies; God can stir up the wicked against the wicked, to avenge the wrongs done to his children: *They shall fall by the sword, they shall be a portion for foxes.* 3. The Lord, to ease the hearts of his oppressed children, doth sometimes before hand make them foresee the destruction

ction of his adverſaries, whether by teaching them in ſ
way to apply the general ſentences of the Scripture unto
in a more ſpecial way revealing his mind, as he ſeeth fit, as
They ſhall fall by the ſword &c.

11. *But the King ſhall rejoice in God: every
that ſweareth by him ſhall glory: but the mouth
them that ſpeak lies ſhall be ſtopped.*

The laſt fruit of his prayer, is aſſurance that he ſhall be Kin
and that all the godly ſhall be comforted by this means, and th
his righteouſneſſe ſhall be cleared againſt all the calumnies of
wicked: *Whence learn,* 1. Howſoever it may go hard with
righteous, and their enemies may proſper for a time, yet their
ſhal be changed to the better at length; and when their enem
are born down, their head ſhall be lifted up; and whatſoeve
promiſed unto them, they may be as ſure of it as if they had p
ſeſſion of it, yea they may ſtile themſelves by the title which Go
Word hath given unto them, as *David* doth in his particular,
ling himſelf King, now when he was a baniſhed man in the w
derneſſe of *Judah*: *The King ſhall rejoyce,* ſaith he. 2 The m
ground of a believers joy, is not the gift he receiveth from God
how great ſoever it may be, but the good will of the giver, ev
God himſelf; *The King ſhall rejoice in God.* 3. Every true W
ſhippet of God, (whoſe property is truly to fear the true God,
the cogniſance of whoſe ſincerity is his conſcience making of
oath) ſhall have matter of gloriation, after a whiles patient ſuf
ring in time of trial: *Every one that ſweareth by him ſhall g*
4 The born-down righteouſneſſe of the godly, and of their c
by the lies, ſlanders and calumnies of the wicked, ſhall be bro
to light in due time, and the wicked made aſhamed of their li
The mouth of them that ſpeak lies ſhall be ſtopped.

PSA

PSAL. LXIV.

To the chief Muſician. A Pſalm of David.

Pſalm hath two parts: In the former is *Davids* heavy com- unto God againſt his deadly enemies, laid forth before in ſundry particular evidences of their malice, *ver.*1,2,3, . And in the latter part is the Lords comfortable anſwer him, by giving him aſſurance of Gods judgment coming them, to their own and others aſtoniſhment, and to the com- of the godly, *ver.*7,8,9,10.

1. *HEar my voice, O God, in my prayer: pre-*
ſerve my life from fear of the enemy.
2. *Hide me from the ſecret counſel of the wicked:*
the inſurrection of the Workers of iniquity.

his prayer he requeſteth firſt in general, for delivery of his the ſecret plotting and often-practiſing of his enemies him. *Whence learn,* 1. Preſent danger is able to force out God, and ſuch earneſt prayers poured out in extreme ne- ſhall not want an anſwer; *Hear my voice, O God, in my* . The danger cannot be ſo great, wherein help may not from God; he is ſo near to a ſuppliant, ſo powerful, and to ſave the man who hath made God his refuge; *Pre-* *life from fear of the enemy.* 3 God can ſo over-rule and the devices of our enemies, that they ſhall either not light the mean whereby they might overtake us, or ſhall make miſſe of their intent in caſe their device be probable; *Hide* *the ſecret counſel of the wicked.* 4. What the wicked can- againſt the righteous by craft, they will purſue with open ; but God, as he is wiſer in counſel, and able to befool ſo is he ſtronger in power and able to break them; *Hide* *their inſurrection.* 5 That we may have the greater con- to be delivered from our enemies, we had need to be ſure in a good cauſe, and that our adverſaries have a wrong *Hide me from the workers of iniquity.*

Ver.

Ver. 3. *Who whet their tong* [illegible] *bend* their bowes to shoot *their arrow words*:

4. *That they may shoot in secret at the* [illegible] *denly do they shoot at him, and fear not.*

5. *They encourage themselves in* [illegible] *they commune of laying snares privily: they shall see them?*

6 *They search out iniquities, they* [illegible] *diligent search: both the inward* though *of them, and the heart* is *deep.*

Here he complaineth of his enemies, and layeth degrees of their desperate wickednesse before God, guments to strengthen his faith, and hope for them. *Whence learn,* 1. The benefit of a good cause, and a good conscience appeareth best in a strait, when nothing help a man against his enemies, save God alone, eth in *Davids* case. 2. Calumnies and slander godly are very cruel weapons: for not only hurt mation of their good cause, and personal good do stir up all men to take their live, *They whet sword, and bend their bowes to shoot their arrows.* 3. There is no fear against a privy slander, a man ere he is aware, and no mans innocency or integrity be a guard against the shot of a Calumniators *in secret at the perfect, suddenly do they shoot at* cause only God can heal the wound of a slander, the man in the conscience of his good cause and clear him, the righteous must content himself matter to God, as *David* doth here. 5. God gerous enemies, *for they fear not God,* and so restraint within them from doing any mischief they sinne, they take the greater boldnesse to sin *courage themselves in an evil matter.* 6. The nesse which is within themselves, will not suffer intention, therefore they seek all help they can out; *They commune of laying snares privily.* 7. they may overtake the mans person, after they good name and cause with calumnies and bitter

deth them, that they neither look to God the avenger of plots and practices, nor do they consider that God knows and they think their pretences before men are so thick that no man can see through them; *They say, Who* ? 8. If there hath been any slander of the upright in any misdemeanour in any former time, which for the falshood is vanished, they make search after it, to waken it up again: and if there be any possibility to devise new inventions, or any probability, they go about it busily, yea they search hell to find out how to bring a mischief upon the upright; *they search out iniquities, they accomplish a diligent search.* Last of all, their wickedness is unsearchable; the uncontrollableness of their wicked wit and will assisted with what Satan can suggest, furnish and stir up, all is imployed, and it is hard to say whether their wit or wil be most wicked, and do draw most to hell; but it is sure to say of both, *Both the thoughts of every one of them, and the heart is deep.*

Ver. 7. *But God shall shoot at them: with an arrow suddenly shall they be wounded.*

8. *So they shall make their own tongue to fall upon themselves: all that see them, shall flee away.*

9. *And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.*

10. *The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall*

In the latter part of the Psalm is set down his prayer and confidence of justice to be executed against his enemies, and mercy to be shewn to him, and to all the godly. *Whence learne,* 1. The wicked have not a friend to avenge their quarrel: God wil shoot at the wicked archers, and not miss the mark; *But God shall shoot; with an arrow shall they be wounded.* 2. Where malice is seen, there sudden mischief may be foreseen, it shall light upon the malicious; *suddenly shall they be wounded.* 3. The wicked adversaries of Gods people are destroyers of themselves, by their opposition unto them; for as they thought to do unto Gods children, God doth to them; *So he shall make their own tongue fall upon themselves.* 4. Some-

times God will make the wicked spectacles of his judgments, the affrightment of all that know them, and do see them: *All that see them shall flee away.* 5. The judgment executed should be all mens lesson; and all sorts of people should learn by their plagues to know Gods justice and terrour; *and all men shall fear, and declare the works of God.* 6. Not every spectator of Gods work giveth glory to God, but they only who compare his Word with his works, and through the valle of means and instruments do look to God the righteous Judg of the world: *They shall declare the work of God, for they shall consider wisely of his doing.* 7. When wo and wrack doth come upon the wicked, then doth joy and comfort come to the godly, not so much for the dammage of the wicked, as for the manifestation of the glory of God: *The righteous shall be glad in the Lord.* 8. As the Lords mercies do confirm the faith of the righteous, so also do the works of his justice; *They shall be glad in the Lord, and shall trust in him.* 9. The delivery of one of the godly is a pledg of the like delivery to all in the like case: and as one, so all and every one of the righteous and upright in heart shall triumph at length over all enemies, and make their boast of God: *All the upright in heart shall glory.*

PSAL. LXV.

To the chief Musician. A Psalm and Song of David.

This Psalm is all of Gods praises. The Proposition, that he should be praised, is set downe, *vers.* 1. The reasons of his praises unto the end, are nine. The first wherof is, because he heareth prayer, *ver.* 2. The second, because he mercifully pardoneth sins, *ver.* 3. The third, because of his gracious purpose, and powerful prosecution of the decree of election of his own deemed ones, *ver.* 4. The fourth, because of his defending his Church in all places, *ver.* 5. The fifth, is from the power manifested in the framing and setling of the mountains, *ver.* 6. The sixth, from the wise & powerful over-ruling of all wicked and raging creatures, *v.* 7. The seventh is from his preventing of troubles, which are coming to his Church, by terrifying the Nations at the beholding of the tokens of his displeasure against the enemies of his people, *v.* 8. The eighth reason is taken from the joyful peace, granted sometime to his people,

the ninth Argument of Gods praise, is from the rich all necessary food, from year to year, which God for maintenance of man and beast, and specially of people *Israel* in their land, *ver.* 9,10,11,12,13.

1. *PRaise waiteth for thee, O God, in Si-on: and unto thee shall the vow be*

the Proposition, concerning his purpose to spend this ...ely in praising of God; *Learn*, 1. Although prayer and ...always agree well, yet some time may call for prai... for the work of praise only, and may take up the whole ...time, as here. 2. How mournful a condition soever ...people may be in, yet God is preparing thereby matter ...own glory; *Praise waiteth for thee*. And whatsoever ...praise be seen, or whatsoever measure of praise be ...God by his people, more is due to him, and more is ...ready for him; *Praise waiteth for thee*. 3. Although ...of the world be senseless of Gods benefits, yet his ...must set about the work of his praise, and shall be en... to give him praise; *Praise waiteth for thee O God, in* 4. As it is the duty of every man, who doth seek deli...rance from trouble, or any other benefit from God, to oblige ...to praise God for it: so it is the Lords manner to gain ...praise by granting prayers, and to purchase the per...formance of promises promised unto him; *Unto thee shall the vow*

2. *O thou that hearest prayer! unto thee shall*

...reason of the Lords praise; *Learn*, 1. The hearing ...of prayer is the Lords property, and his usual pra...pleasure, and his nature, and his glory; *O thou that* 2. The readinesse of the Lord to heare prayer, ...door of accesse to all sorts of people, who are sensible ...misery and necessities, and do know his readynesse ...Gentiles as well as Jewes shall come unto him; ...prayer! *all flesh shall come unto thee.*

Ver. 3. *Iniquities prevaile against me: for our transgressions, thou shalt purge them away.*

From the second reason of the Lords praise; *Learn*, 1. Sin is a sore adversary, and many times prevailes over us, and drawes on troubles on us, which makes us know the ill of it better, then we knew before the committing of it; *Iniquities prevaile against me.* 2. Whatsoever be the sins of the people we live amongst, let us make special accompt of our own guiltinesse in the point of confession, as *David* doth here, when he saith, *Iniquities prevaile against me.* 3. Our sins should be looked upon, not to chase us from God, but to humble us, and drive us to seek pardon and purgation from the Lord, whose free grace only can take sins away; *Iniquity prevailes over me: as for our transgressions, thou shalt purge them away.* 4. The holy Prophets, and Pen-men of Scripture have no grounds of hope for pardon of sin, save those which are common to the meanest of Gods People; for *David* in his confession cometh in by himself alone, aggravating his own sins most; *Iniquities prevaile against me*, saith he. But in hope of pardon, he joyneth with the rest of Gods people, saying, *As for our transgressions, thou shalt purge them away.*

Ver. 4. *Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy Courts: we shall be satisfied with the goodnesse of thy house, even of thy holy Temple.*

From the third reason of the Lords praise; *Learn*, 1. God hath made election of some out of the rest of mankind, on whom he doth effectually bestow blessednesse; *Blessed is the man whom thou chooseſt.* 2. All those whom God effectually call, and reconcile to himself, and draw into communion and society with himself, are elected and blessed; *Blessed is the man whom thou chooseſt, and causeſt to approach unto thee.* 3. It is the free good will of God, which makes the difference among men, and maketh some to be partakers of blessednesse and not other some; *Blessed is the man whom thou chooseſt.* 4. The power and glory of the work of conversion, reconciliation, and drawing near to God, for communion with

so many as are converted, is the Lords power and glory no
his own election is his free choice and glory, *Blessed is the man whom thou chooseſt*, and whom *thou cauſeſt to approach unto thee.*
5. The man elected, effectually called, reconciled and drawn in
society with God, is a true member of his Church, a constant
member thereof in this life, and one who shal be a member of the
Church triumphant, in the life to come, and so effectually bles-
sed; *we shall dwell in thy Courts*, saith the text in the original.
6. Whatsoever is sufficient for begetting and entertaining the
life of grace, and of true blessedness in Gods elect, is to be found
in the means of publick ordinances in the Church of God; *we shall be satisfied with the goodneſſe of thy house, even of thy holy Temple.* 7. Whosoever do find in themselves the proper
effects or consequents of election, in special, a powerful drawing
of them to the Covenant with God, and unto a nearer and nea-
rer approaching unto God, in the way of obedience unto the pub-
lick ordinances of his house; may be assured of their election, of
their effectual calling, of the blessedness, and of their interest in
all the goodness of Gods house to their full contentment; for af-
ter the general doctrine, he applieth, *We shall be satisfied with the goodneſſe of thy house even of thy holy Temple.*

Vers. 5. By *terrible things in righteouſneſſe wilt thou anſwer us, O God of our ſalvation*, who art *the confidence of all the ends of the earth, and of them* that *are afar off* upon *the ſea.*

The fourth reason of the Lords praise is taken from the de-
fending of his Church in all ages and places: and saving of his
people, by giving terrible answers to their prayers against their e-
nemies, for the performance of his own word, and confirmati-
on of the faith of his own people, in whatsoever part of the earth,
even to the end of the world. *Whence learn*, 1. As the love of God
to his people doth not exempt them from the molestation of ene-
mies, because the Lord wil have the faith of his people by this
means exercised, and them put to pray unto him, and complain
of the injuries done unto them; so his love to them wil not suf-
fer their prayers to want an answer in their troubles, to the a-
mazement of their adversaries; *By terrible things wilt thou an-*
swer us. 2. In the Lords relieving of his people, and destroying
their enemies, he wil have the work looked upon as the perfor-
mance of his Word, wherein he hath promised to be a friend to the

friends of his people, and a foe to their foes; *By terrible things in righteousnes wilt thou answer us.* 3. The reason of particular deliveries of Gods people from their enemies, is, because these deliveries are appendices of the Covenant of grace, established for giving to them everlasting life; *Thou wilt answer us, O God of our salvation.* 4. What the Lord hath promised and done to the Church of old, is a sufficient ground of confidence to the people of God, in all times and places, to expect and find the like mercy unto that which they of old did expect and find; *O God of our salvation, the confidence of all the ends of the earth, and of them that are afar off upon the sea*; that is, thy people, whether dwelling in the Continent, or in isles, or sailing on the sea.

Ver. 6. Which *by his strength setteth fast the mountaines, being girded with power.*

The fifth reason of the Lords praise is, from his strong power, whereby he is able to do all things, as appeareth by his making and setling the mountains. *Whence learn*, 1. The power of God manifested in the work of Creation, is a prop to the faith of his people to believe the promises, and a pledg of the performance therof unto them; *By his strength he setteth fast the mountains.* 2. Whatsoever great work the Lord hath done, he is able and ready to do a greater work, if need be, for his people, *He is girded with power.*

Ver. 8. Which *stilleth the noise of the seas, the noise of their waves, and the tumult of the people.*

From the sixth reason taken from his wise and powerful overruling all commotions of unruly creatures of whatsoever sorts, *Learne*, 1. There is nothing so turbulent and raging, and resonless in the whole world, which God doth not rule and guide, and make quiet as he pleaseth: *He stilleth the noise of the seas, the noise of their waters.* 2. As the commotions of people, their seditions, their insurrections and conspiracies against Gods people within and without the visible Church, are no less raging and reasonless then are the commotions of the sea; so God hath the ruling of them as wel as of the seas, and by his *stilling the noise of the seas, the noise of the waters thereof*, he giveth an evidence of his power and purpose to bridle the fury and rage of unreasonable men, who threaten trouble and destruction to his people; *He stilleth their waves, and the tumult of the people.*

Ver. 8. *They also that dwell in the uttermost parts*

thy tokens: thou makest the outgoings of morning and evening to rejoyce.

The seventh reason of Gods praise taken from the affright-ing of all the world by his judgments against the enemies of his people, lest they should attempt the like; *Learn*, 1. As the Lord can still the tumults of the people, when they rage most; so can by his terrour prevent their commotions against his Church, by shewing them his terrible judgments executed on others, which are the tokens of the power of his displeasure against all who shall dare to be adversaries to his people; *They also that dwell in the uttermost parts, are afraid at thy tokens.*

The eight reason of Gods praise is, from the joyful tranquillity and peace, which he when he pleaseth, giveth to his people, after he had setled their enemies rage and power against them; *Learn*, As the Lord doth sometime exercise his people with trouble and persecution from their enemies; so also he can, and doth give them some breathing times, some comfortable seasons, some fair dayes, from morning to evening; yea sundry fair dayes, one after another, so that his people are made to rejoyce before him from day to day; *Thou makest the outgoings of the morning and evening to rejoyce.*

Ver. 9. *Thou visitest the earth, and watereſt it: thou greatly enrichest it with the river of God which is full of water: thou preparest them corn, when thou hast so provided for it.*

Thou watereſt the ridges thereof abundantly: thou settlest the furrowes thereof: thou makest it soft with showers, thou blessest the springing thereof.

Thou crowneſt the year with thy goodnesse, and thy paths drop fatnesse.

They drop upon the pastures of the wilderneſſe; and the little hills rejoyce on every side.

The pastures are clothed with flocks; the valleyes also are covered over with corn; they shout for joy, they also sing.

The ninth reason of the Lords praise is, from his plentiful furnishing of food yearly for man and beast, but in special for his

making the promised land fruitful unto his people (if) and when he shal give them rest from their enemies, and peace thereafter their being exercised with troubles. What may be prophetical, in this whole Psalm, as touching the *Israelites*, we will not here enquire; nor how far the Prophet did look beyond his own and *Solomons* time, when he said, *Praise waiteth for thee in Sion, &c.* Only, *Hence learn* general doctrines. 1. The Lords blessing of the ground, and making it fruitful, is his coming as it were to visit; *Thou visitest the earth, and watereſt it.* 2. Gods providence is then best seen, when particular parts are looked upon one after another; *Thou watereſt it, thou enrichest it, thou preparest them corn, &c.* 3. The sending of timely rain, and plenty of it, and after that abundance of victual, should not be slightly passed over, but wel and carefully marked, for the husbandry is all the Lords: *Thou preparest them corn, when thou hast so provided for it.* 4. Second causes, and the natural course of conveying benefits unto us, are not rightly seen, except when God, the first and prime cause, is seen to be neareſt unto the actual disposing of them for producing the effect: *Thou watereſt the ridges thereof abundantly; &c. Thou bleſſest the springing thereof.* 5. From the one end of the year to the other God hath continual work about the bringing forth of the fruits of the ground, and gloriously doth perfect it once a yeal; *Thou crownest the yeare by thy goodneſſe.* 6. Every one of the footsteps of Gods providence, for the provision of his peoples food, hath its own blessing, as appeareth in the profitable use of the straw and stubble, and chaffe, and multiplication of the seed; *Thy paths drop fatneſſe.* 7. The Lord hath a care to provide food, not only for man, but also for beasts; and not only for tame beasts, which are most useful for man, but also for wild beasts in the wildernes, making his rain to fal on all parts of the ground: *They drop upon the pastures of the wilderneſſe, and the little hills rejoyce on every side.* 8. Albeit temporal benefits be inferiour to spiritual, yet become unto Gods children they be appendices of the spiritual, and are worthy to be taken notice of, and that God should be praised for them; as here the *Psalmist* sheweth, praising God for spiritual blessings, in the beginning of the Psalm; and here in the end for temporal benefits. 9. The plurality of Gods creatures, and the comparison of Gods benefits set before our eyes, are the right musick book, and noted lessons of the harmony and melody which we ought to have in our hearts, in praising him: yea these benefits do begin and take up the song in their own kind, that we may follow

The pastures are clothed with flocks, the valleys are covered over with corn, they shout for joy, they also

PSAL. LXVI.

To the chief Musician, A Song or Psalm.

This Psalm being all of praises, may be divided into three parts. In the first the Psalmist exhorteth all the earth to praise God, v. 1, 2, 3, 4. and that because of the works which God did of old for his people, v. 5, 6. and because he is able to do the like when he pleaseth, v. 7. In the second part, he exhorts the Church of God living with him in that age, to praise God for the late experience of God's goodnesse towards them, in the delivery granted to them out of their late trials, troubles, and sore vexations, v. 8, 9, 10, 11, 12. In the third place the Prophet expresseth his own purpose of thankfulnesse unto God for the large experience which he had in particular of Gods mercies to himself from ver. 13. to the end.

MAke a joyful noise unto God, all yee Lands.

Sing forth the honour of his Name: make his praise glorious.

From this urgent exhortation to praise God; *Learn*, 1. As the duty of praise is most necessary, and most spiritual: so are wee most dull and indisposed thereto, then to any other exercise spiritual, and had need to be stirred up thereunto; therefore saith he, *Make a noise, sing forth, &c.* 2. The Prophets of old had revealed unto them, that the Gentiles should be brought unto the knowledge of God, and made to worship him; as, *Make a joyful noise unto God, all ye lands*, importeth. 3. The praise of the Lord is a task for all the world to be imployed about, and a duty wherunto all are bound, seeing they all do set his works, and all should what they have of him; but specially those that hear of him by his Word, to whom most specially the Word doth speak; *Make a joyfull noise all ye Lands.* 4. Men ought to go about the work of praising God so cheerfully, so wisely, and so avowedly, as they who do hear his praise spoken of, may understand his Majesty, magnifi-

magnificence, goodneſſe, power and mercy: *make a glorious ſing forth the honor of his Name, make his praiſe glorious.*

3 Ver. 3. *Say unto God, How terrible* art thou in *thy works? through the greatneſſe of thy power ſhall thine enemies ſubmit themſelves unto thee.*

4 *All the earth ſhall worſhip thee, and ſhall ſing unto thee, they ſhall ſing to thy Name. Selah.*

Here the Pſalmiſt, as the Lords penman, doth furniſh mouths and words of praiſing God unto the hearers, and propheſieth that the fulneſs of the Gentiles ſhall concur in his worſhip, and take part in the ſong of his praiſe; *Whence learn,* 1. Becauſe we can do nothing of our ſelves in this work of the Lords praiſe, God muſt furniſh to us matter and words, *Say unto God, How terrible, &c.* 2. As the work of the praiſe of God ſhould be done in love and confidence, and ſincerity, and in his own ſtrength: ſo may it be directed to him immediately, and that without flattery, (otherwiſe then men are praiſed) for praiſe properly is due to God only, and no man can ſpeak of him, except in his own obedience; *Say unto God, How terrible art thou in thy works?* 3. The works of the Lord every one of them being rightly ſtudied, are able to affright us by diſcovering the incomparable, dreadful and omnipotent Majeſty of the worker thereof; *How terrible art thou in thy works?* 4. When the Lord is pleaſed to let forth his judgments on his adverſaries, and to let them ſee what he can do, none of them dare ſtand out againſt him; but if they be not converted, yet will they be forced to feign ſubmiſſion unto him; *Through the greatneſſe of thy power ſhall thy enemies ſubmit themſelves to thee?* 5 Over and above what is already accompliſhed of this Propheſie concerning the converſion of the Gentiles, a higher meaſure is yet to be expected in the bringing in of that number of them, which the Scripture calleth *the fulneſſe of the Gentiles*; and the making all the *Kingdomes of the earth to become the Lords, and his Sonne Chriſts*; for this word (in a greater meaſure then yet is come to paſſe) muſt be fulfilled; *All the earth ſhall worſhip thee; they ſhall ſing unto thee; they ſhall ſing unto thy Name.* Which word doth import the revealing of the glad tidings of Jeſus Chriſt unto them, and their joyful acceptation of the Goſpel, and glorifying of God for it.

glory to have many praising him: so should it be with all that love him, now to foresee the success of Christs Kingdom, as wel as it was of old, when it was the Churches song; *All the earth shall worship thee.*

5. *Come, let us see the works of God: he is terrible in his doing toward the children of men.*

6. *He turned the sea into dry land: they went through the flood on foot, there did we rejoyce in him.*

7. *He ruleth by his power for ever, his eyes behold the nations: let not the rebellions exalt themselves.*

He poynteth out in special the Lords works, already wrought for his people; *Whence learn,* 1. Albeit the Lord doth work for the delivery of the Church, and his own glory, yet men are so dull to observe his works, that they can neither make use thereof for their own profit, nor for Gods praise; so that there is need to stir up our dulness to observe them and make use thereof; *Come and see the works of God.* 2. Whosoever observe the works of God, which he hath wrought for his people, they shall be forced to fear and admire his wonderful Acts for them, and his respect unto them; *He is terrible in his doing toward the children of men.* 3. The work of redemption of his Church out of *Egypt,* is a work one for all, worthy to be made use of to the end of the world; and sufficient to shew, that if need be, God wil invert the course of nature for the good of his people, and for their delivery out of difficulties; *He turned the sea into dry land.* 4. As the Lord will work wonders for the delivery of his people out of misery: so wil he work wonders in performing of promises to them, and for bringing them to the possession of what he hath given them right unto; for the drying of *Jordan,* that his people might go in to possess the promised land, was a pawn and evidence of this his purpose for all times coming; *They went through the flood on foot.* 5. As all the people of God are one body, and that which is done in one age or generation doth concern all and every one to make use of it in their generation: so every one in after ages should esteem themselves one body with the Lords people in former ages, and make use of Gods dealing with them, as if they had been pre-

sent

ſent then with them, as here the *Church* in the *Pſalme* joyneth it ſelfe with the Church in *Joſhuahs* time, rejoycing in God with them, at their entring into *Canaan*; *There did we rejoyce in him*, ſay they. 6. Whatſoever the Lord hath done for his people in any time by-paſt, he is able and ready to do the like for his people in any time to come; *He ruleth by his power for ever*; and for this cauſe his former acts, are perpetual evidences and pledges of like acts to be done hereafter, as need is. 7. Nothing is done in any place, which the Lord is not witneſſe unto; no plot or motion againſt his people, which he ſeeth not; *His eyes behold the Nations*. 8. Albeit there will be from time to time a generation, who will not ſubmit themſelves to this ſovereign Ruler, but will ſtand out againſt him, and maligne his Church, yet ſhall they not long proſper, nor have cauſe of glorification in their rebellion; *Let not the rebellious exalt themſelves.*

Ver. 8. *O bleſſe our God, ye people, and make the voice of his praiſe to be heard.*

9 *Which holdeth our ſoul in life, and ſuffereth not our feet to be moved.*

10. *For thou, O God, haſt proved us; thou haſt tried us, as ſilver is tried.*

11. *Thou broughteſt us into the net, thou laidſt affliction upon our loins.*

12. *Thou haſt cauſed men to ride over our heads, we went through fire and through waters; but thou broughteſt us into a wealthie place.*

In the ſecond part of the Pſalm, the Pſalmiſt exhorts the Church in his time to praiſe God for preſerving them from extirpation in the time of their fiery trial, and ſore affliction under the tyranny and oppreſſion of their enemies. *Whence learn*, 1. The Lords people in every age, beſides all the reaſons they have to praiſe God for his former works, want not their owne particular reaſons for his care, providence, and kindneſſe to themſelves in their own time, to ſtirre up one another to bleſſe his Majeſty; *O bleſſe our God, ye people.* 2. It is the Churches proper priviledge, and her glory above all other incorporations and ſocieties beſide, to have ſpecial intereſt in God as her own; *O bleſſe our God.* 3. It is not ſufficient that the Lords people acknow-

inwardly the mercies of God to themselves; but it is in an orderly way to bring others on to the knowledge of God, and to shew to others how praise-worthy he is: *make the voice of his praise to be heard.* 4. Albeit the Lord takes many times from his people, when he is pleased to exercise them, yet he keeps life in their soul; some sweet communion of spirit between himself and them: and doth not suffer all his people to be extinguished, and rooted out from the earth; *Which holdeth our soul in life.* 5. It is great mercy to be kept from desperate courses in the time of sad calamities, and to be supported under them, that we sink not; and to be prevented from denying the truth of God, or of his truth in time of persecution: *He suffereth not our feet to be moved.* 6. One end of the troubles of the Church, among others is, the trial of the graces of his people, and purging them from their corruptions: for which cause the Lord useth to bring on one trouble after another, as mettle is put in the fire more then once; *For thou, O God, hast proved us; thou hast tried us, as silver is tried.* 7. When God doth bring his Church into trial, there is no escaping; we must look for affliction, and not dream of declining it by our own wit or skill; *Thou broughtest us into the net, thou laydst affliction upon our loines.* 8. It is wisdome, and justice, and goodnesse in God, to make his people know sometime, whether his service or mens service be more easie; *Thou hast caused men to ride over our heads.* 9. When Gods service and mens service are compared, the service of man is a deadly bondage in comparison: for the enemies of the Church will abuse Gods people like beasts, when they fall under their power; *Thou hast made men ride over our heads.* 10. There is no sort of affliction, nor extremity of affliction, from which the godly may secure themselves, after the time of their entring into their trials, til Gods time come, wherein their triall is ended: *We went through fire, and through waters.* 11. After troubles and trials, the Lord giveth ever an event, and a gracious deliverance to his own, which bringeth as much comfort with it, as their trouble had grief in it; *But thou broughtest us out into a wealthy place.*

Ver. 13. *I will go into thy house with burnt-offerings: I will pay thee my vowes,*

14. *Which my lips have uttered, and my mouth hath spoken, when I was in trouble.*

15. *In*

15. *I will offer unto thee burnt-sacrifices of fatlings, with the incense of rams: I will offer bullocks with goats. Selah.*

In the third and last part of the Psalme, the Psalmist setteth forth his thankfulnesse for the favours shewed to himself particular; and first, he promiseth to acknowledge his obligation to God in the place of publick worship, as the Lord had required in the ceremonial Law, *ver.* 13,14,15. Secondly, he declareth his particular experience of Gods mercy, testifying his hearing his prayer, by his acceptance of it, *ver.* 18.19. And lastly, he blesseth the Lord for the gracious answer of his prayer, *ver.* 20.

From the Promise which he maketh of publick acknowledgment of the mercy, according to the prescript of the Lords appointment; *Learn,* 1. In common favours and deliverits granted to the visible Church, each true member have their particular special mercies bestowed upon them, beside the common, for which in particular, and for the common mercies also, they ought publickly to be thankful, as the Psalmist is here, saying, *I will go into thy house with burnt offerings.* 2. As it is a token of a true faith in desperate troubles to trust in God, and to hope for deliverance, and to promise him praise before the delivery come; so it is a token of an upright heart, to be as willing to perform promises after the benefit received, as it was ready to make promises, before the benefit received; *I will pay thee my vows which my lips have uttered, and my mouth hath spoken when I was in trouble.* 3. As our persons and best service are polluted, except they be cleansed by the sacrifice of Christ: so in our approaches unto God, we should acknowledge the sinfulnesse of our persons and performances, and the need we stand in of Christs mediation, and the riches of grace bestowed upon us through him, who perfumeth our persons and prayers, and praises, as was shadowed forth in the ceremonies of the law; for this was the Prophets meaning, when he said, *I will offer unto thee burnt-sacrifices of fatlings, with the incense of rams: I will offer bullocks with goats,* which were appointed in the law to be offered, partly for sin, and partly by way of thanksgiving.

Ver. 16. *Come and heare all yee that feare God, and I will declare what he hath done for my soul.*

17. I

and I cried unto him with my mouth: and he was extolled with my tongue.

his declaration of his lately felt experience of Gods mercy. *Learn*, 1. A ſpiritual man, as he will not neglect out-of commanded publick worſhip; ſo will he not reſt on will go about the real glorifying of God before others, as doth here; *Come and hear what the Lord hath done*. 2. The true Diſciples of Gods grace who can beſt Gods works, and of the experience of others, and who ready to praiſe God with us, are thoſe that fear God; *Come all ye that fear God, I will declare what he hath done for my ſoul*. 3 It is no leſſe needful for the glorifying of and edification of others, to make the way of our coming manifeſt to others, that it was by the uſe of holy then to make mention of the benefit it ſelf; *I cried unto him*; that is, I was inſtant in prayer for the benefit. There are caſes wherein the uttering of words in prayer, do not only for our own up-ſtirring, and ſtirring of our and for others edification; but alſo concerneth Gods glo-whom we profeſſe dependance, and in whom we acknow-power and goodneſſe to dwel; *And he was extolled with my tongue*.

18 If I regard iniquity in my heart: the Lord will not hear me.

But verily God hath heard me: he hath attended to the voice of my prayer.

The cleering of his ſincerity in prayer; *Learn*, 1. Since-prayer ſhould be joyned with the ſupplication of the mouth, and examination, that we may be ſure we pray ſin-cerely. *If I regard iniquity in my heart*, imports ſo much as practice. 2. He is an upright man in Gods ac-count, who doth not entertain affection to any known ſin; but is ſincere in Gods ſight; for this the Pſalmiſt brings for the proof of his ſincerity, that he did not *regard ſin in his heart*. 3 Thoſe only are the ſinners, whoſe prayer God will not hear, who live in the love of known ſins, and pray for having to their corrupt luſts; *If I regard iniquity in my heart, the Lord will not hear me*. 4. The lawful prayer of the upright

upright heart, ſhall be granted in ſubſtance, and it [illegible] it was deſired; which as it is no ſmall mercy, ſo [illegible] marked, as the returne of our prayer; *But verily God hath [illegible] me, he hath attended to the voice of my ſupplication.*

Ver. 20. *Bleſſed be God which hath not turned away my prayer, nor his mercy from me.*

He cloſeth with thankſgiving for this particular experience, [illegible] an evidence of the running of the fountain of Gods mercy [illegible] him. *Whence learn,* 1. As it is no ſmall mercy, that our prayers are not rejected of God, albeit he ſhould delay to anſwer us for a long time; ſo when he delayeth not to anſwer us, the mercy is the greater, and ought to be acknowledged in both reſpects: *Bleſſed be God, which hath not turned away my prayer.* 2. The gracious anſwer of an upright ſupplication, evidenceth ready acceſſe prepared yet more for the ſupplicant, to the fountain of Gods mercy; and this is yet more mercy: *He hath not turned away my prayer, nor his mercy from me.*

PSAL. LXVII.

To the chief Muſician on Neginoth. A Pſalm or Song.

This Pſalm is a prophetical prayer for a bleſſing upon the Church of the Jewes, for the good of the Gentiles, and enlarging of the Kingdom of Chriſt among them. The petition is propounded *v.* 1, 2. In the next place is an acclamation with the Gentiles glorifying of God at their in-bringing, now foreſeen that it ſhould come moſt certainly, *v.* 3, 4. In the third place the Church of the Jewes do applaud the ſecond time the converſion of the Gentiles, and their praiſing of God, promiſing to themſelves that by that means the increaſe of Gods bleſſing on them ſhould follow, and the enlarging of the Kingdom of God through all the world, *v.* 5, 6, 7.

Ver. 1. GOD *be merciful unto us, and bleſſe us, and cauſe his face to ſhine upon us.* Selah.

2. That

thy way may be knowne upon earth, thy sa-
ving health among all nations.

This is the blessing which the Lord commanded the children of Aaron to pronounce upon the people of *Israel*, *Numb.*6.22,23. whereby the people do turn into a prayer, for the drawing in of the Gentiles unto Gods service. *Whence learne*, 1. It is safe learning of God offers, promises, and forms of blessing of his people in prayers, we are sure so to pray according to Gods wil, as the Church doth here. 2. It is the duty of every citizen of the Church actively members of that body, to pray for the blessing of God upon all his people; *God be mercifull unto us, and cause his face to shine upon us.* 3. Then are the Lords people blessed, when God doth make them instrumental to enlarge his Kingdome and to propagate the true Religion, that is, the doctrine of mans salvation, and Gods service: and this should be the aim we should shoot at in seeking any blessing to his people; *That the Lord may be known upon earth, his saving health among all nations.* 4. The world is ignorant of true Religion, till God by his own instruments reveal it; and no way of Religion wil please God, nor profit men, save Gods way only, wherein he wil have men to walk in the course of faith and obedience, and wherein he revealeth how he wil deal with us, and how we must behave our selves toward him; Therefore say they, *That thy way may be known upon earth, thy saving health among all nations.*

Let the people praise thee, O God; let all the
people praise thee.

O let the nations be glad, and sing for joy: for
thou shalt judge the people righteously, and govern the
nations upon earth. *Selah.*

The Prophet foreseeth by the revelation of Gods Spirit, that the nations shal be converted, and shall rejoyce in God, and therefore wil have the Church of the Jewes to praise them, and to joyn in acclamation of praise to God with them, because of Christs reigning among them, and ruling them by his most holy lawes. *Whence learne*, 1. The manifestation of Gods freely gifted salvation in Christ, and the revealing of his manner of dealing with people, and how he wil have people deal with him, and one with another, is a matter of unspeakable praise,

to God, and joy to men, to whom this grace is revealed: *saving health may be known among all nations; let the people praise thee, O God.* 2. True converts unto Christ, besides the joy they have of their own salvation, have also daily new accession of joy at the conversion of others, as they come in; and ought to bless and praise God heartily with them, when they behold their conversion; *Let all the people praise thee*, do they say twice, and hereafter also the third time. 3. The conversion of the Gentiles was not a thing only wished for by the Church of the Jewes, but also propheſied of unto them clearly: *O let the nations be glad, and sing for joy: for thou shalt judg the people righteously, &c.* 4. The Spirit which did endite the Psalms, did not degrade the promised Messiah Jesus Christ from his Godhead, for his future incarnation, but speaketh of him, and to him, as God blessed for ever; that is, the true God to the Jewish Church before his coming: and true God to the converted Gentiles after his coming in the flesh, one with the Father and holy Spirit; for six times in this Psalm he is called God, and acknowledged here to be the fountain of mercy, and blessing to men, and of manifested reconciliation with men; and the object of all divine honour and praise, and God the Lord, and Law-giver of the converted Gentiles; *Thou shalt judg the people righteously, and govern the nations upon earth.* 5. The doctrine and discipline of Christ, wherby he judgeth and governeth his Church, is most holy and righteous, and in as far as particular Churches and Christians submit themselves to his Laws, Doctrine, and Government, they are his true subjects, and shal find the fruit of his governing and judging: *For these shall he judg righteously*, unto these shal he do the part of a Governor, even on earth; *He shall govern the nations upon earth.*

Ver. 5. *Let the people praise thee, O God, let all the people praise thee.*

6. Then *shall the earth yeild her increase*, and God, even *our own God shall blesse us.*

7. *God shall blesse us, and all the ends of the earth shall fear him.*

In the last place, the Jewish Church giveth a second acclamation to the incoming of the Gentiles, and do promise to themselves by that means Gods blessing more abundantly

themſelves, as now being one body with the Gen- the ſame Covenant of grace with them. *Whence learne,* As the converſion of the Gentiles was eſteemed by the Jews, worthy to be oftner preſented to God, and prayed for, earneſtly purſued by all that loved God; ſo was it foreſeen be a matter of growing and laſting joy to men, and growing laſting praiſe to God, and to Chriſt, who is God, the Conver- of them, and the governor and teacher of them effectually, his Name and ſalvation; *Let all the people praiſe thee, O let all the people praiſe thee.* 2. The Spirit of God gave the Church of the Jews to underſtand, that the converſion of the Gentiles, eſpecially the converſion of the fulneſs of the Gen- (which here is prayed for, when he ſaith, *Let all the people praiſe thee*) was to be a means or a mercy antecedent unto, or joyned with the bringing in and bleſſing of the Jewiſh Church, and poſſibly in their own land; *Then ſhall the earth yield her increaſe, and God even our own God ſhall bleſſe us:* for the earth he meaneth the promiſed land of *Canaan*, which been, and is accurſed, during the time of their ejection out 3. When God ſhal be gracious to the Jewes, after the tion and bringing in of the Gentiles, and ſhal renew the with them in Chriſt, it ſhal fare the better with true and with the Chriſtian Churches among the *Gen-* it ſhal be to them as a reſurrection from the dead, in re- of the purity of the Doctrine and worſhip, and of the nation of perſons converted unto Chriſt in all places; *ſhall bleſs us* (ſaith he then;) and what more? *And all the of the earth ſhall fear him.*

PSAL. LXVIII.

To the chief Musician. A Psalm *or Song of David.*

This Psalm is very suitable to that time, when *David* having gotten the victory over his enemies round about, did assemble all *Israel*, and carried the Ark of God, now returned from the land of the Philistines, triumphantly out of the house of *Obed-Edom*, into the City of *David*, as a type of Christs ascension after the work of redemption in the world. In which Psalm, after the manner that *Moses* prayed unto God, or to Christ who was to be incarnate, when the Ark did march; *David* prayeth here first against the Lords enemies, *ver.*1,2. And then for the Lords people, *ver.*3. In the next place, he exhorteth all the Lords people to praise God, *ver.*4. and giveth twelve or thirteen reasons for it; First, because of his mercy to the desolate and afflicted, *v.*5,6. Secondly, because of his wonderfulnesse and terriblenesse in delivering of his people out of bondage, as appeared in his bringing of his people out of *Egypt*, and through the wilderness, *v.*7,8. Thirdly, because of his fatherly care to entertain his redeemed people; as did appear in his nourishing of his Church in *Canaan*, *v.*9,10. Fourthly because of the victories which he giveth usually to his people, when their enemies do invade them, *ver.*11,12. Fifthly, because of the delivery which he wil give to his people out of their most sad calamities, as he hath oftentimes given proof, *ver.*13,14. Sixthly, because his Church is the most glorious Kingdom in the world, being compared therwith, *ver.*15,16. Seventhly, because Christ the King of the Church, hath all the Angels at his command to serve him: and having ended the work of redemption, was to ascend gloriously, for sending down gifts to his Church, and ruling of it, *ver*17,18. Eightly, because of Gods bounty to his people, in daily renewed mercies, til he perfect the work of their salvation, *v.*19,20. Ninthly, because of his revenging of himself upon all his enemies, *v.*21. Tenthly, because God hath undertaken to work over again in effect, as need did require, what he hath done in bringing his people out of *Egypt*, and in giving them victory over the *Canaanites*, *ver.*22,23

...of the experience of his power, already manifested for ...which was a proof and pledge sufficient, *ver.* 24,25,26,27. Thirdly, because it was decreed by God, to establish his Church, and to make her strong, by making Kings to become converts, *ver.* 28,29. and that partly by treading down some of her enemies, *v.* 30. and partly by making others, even some of her greatest enemies, to seek reconciliation with God, even her God, *ver.* 31. Twelftly, he exhorteth to praise God, because of his omnipotent power, in conversion of Kingdomes, ready to be let forth for the defence of his people, *ver.* 31,32,33,34. and ready to overthrow their enemies, and all for the strengthning of his Church: for all which he exhorteth all to blesse the Lord, *ver.* 35.

V. 1. *LEt God arise, let his enemie be scattered: let them also that hate him, flees before him.*

2. *As smoke is driven away, so drive* them *away: as wax melteth before the fire, so let the wicked perish at the presence of God.*

3. *But let the righteous be glad: let them rejoyce before God; yea let them exceedingly rejoyce*

In *Davids* prayer against his enemies, and for Gods people; Learn, 1. Such prayers as the Spirit hath endited unto the Saints in Scripture, it is lawful and expedient for strengthning of our faith, to use the same or the like words in the like case; for *David* prayeth here, as *Moses* prayed at the marching of the Ark, *Num.* 10. 35. *Let God arise, &c.* 2. As the Ark was amongst the *Israelites*, so is Christ amongst his people: and what ground of confidence the Church had, because of that pledge of Gods presence at the Ark; we have the same, and a more sure ground of confidence in Christs incarnation, represented thereby; that upon every appearance of his beginning to stirre against the enemies of his work, we may say, *Let God arise.* 3. The enemies of the Church are the enemies of God, and esteemed haters of him, because they are haters of his people; with whom, though the Lord doth bear for a while, yet will he take order, when he pleaseth; it will not cost him much labour: only *Let God arise, and let his enemies be scattered.* 4. Although all the enemies of God make head against his people, yet will they not

prevail, when God appeareth, they wil turn back; *Let them also that hate him, flee before him.* 5. Whatsoever strength of forces or number the enemies of Gods people have in appearance, it is nothing before God, but like smoak before the wind, and wax before the fire; *As smoak is driven away, as wax melteth before the fire: so let the wicked perish at the presence of God.* 6. Albeit the Lord exercise his people with affliction, and with grief for a while, yet he alloweth unto them comfort and joy, whatsoever become of their enemies: *But let the righteous be glad.* 7. The only true matter of the Saints joy is God himself, and his manifested presence; and he will not be pleased, except his children lift up their hearts, and comfort themselves in him above and against all grief and sense of whatsoever enemies opposition; *Let them rejoyce before God; yea, let them exceedingly rejoyce.*

Ver. 4. *Sing unto God, sing praises to his Name: extoll* him *that rideth upon the heavens, by his Name* JAH, *and rejoyce before him.*

From his exhortation of the Church to praise God with the joyful voice of singing; *Learn,* 1. Vocal singing of praises unto God, is a moral duty, and a part of his holy worship, frequently called for in Scripture; *Sing unto God, sing praise to his Name.* 2. Our thoughts of God should not be base, but high and heavenly, lifting his Name up above the most glorious creatures, as they being but his servants, as he pleaseth to make use of them: *Extoll him that rideth upon the heavens.* 3. The Lord is only and properly worthy of praise, because he only hath his being of himself, and giveth being to all things which are beside himself; *His Name is* JAH. 4. The Lords praises are his peoples advantage, and the true matter of their confidence and joy: *Sing praises unto him, and rejoyce before him.*

Ver. 5. *A Father of the fatherless, and a Judge of the widowes* is *God in his holy habitation.*

6. *God setteth the solitary in families: he bringeth out those that are bound in chains; but the rebellious dwell in a dry land.*

From

From the first reason of the exhortation to praise God; *Learn*, 1. The Lords highnes above the heavens doth not hinder him from taking notice of the lowest of his poor people; yea the most friendless and desolate among men, are the first objects of his tenderest love; *A Father of the fatherlesse, and a Judge of the widowes is God.* 2. Albeit the Lord be infinite and incomprehensible by any place, yet hath he appointed a trysting place where his people shall find him by his own ordinance, to wit, the assembly of his Saints, his holy Temple, shadowing forth Christ to be incarnate, who now is in heaven, now is incarnate, and sitting at the right hand of God, in whom dwells the Godhead; here, here is God to be found: *God in his holy habitation.* 3. It is the Lords nature, pleasure, and ordinary practice, to make up the wants, and to change to the better the disconsolate condition of his own humbled and emptied children; *God setteth the solitary in families.* 4. The souls that are most sensible of bonds and bondage, do lie neareſt the seeking of the fruit of his redemption; yea, none in bonds have made or shal make use of God the Redeemer, but his bonds and fetters hindering him from freedom of Gods service, and from attaining of felicity, have been, and shal be loosed off him: *he bringeth out those which are bound in chaines.* 5. Such as wil not be ruled by his Word, according as they are disloyal rebels to him, so shall they be dealt with as rebels; that is, they shal neither have Gods blessing joyned with any benefit which they seem to possess, nor any spiritual comfort in their afflictions, when their calamity cometh upon them: *But the rebellious dwel in a dry land.*

Ver. 7. *O God, when thou wenteſt forth before thy people, when thou didſt march through the wilderneſs. Selah.*

8. *The earth ſhook, the heavens alſo dropped at the preſence of God,* even *Sinai it ſelfe* was moved *at the preſence of God, the God of Iſrael.*

From the second reason of praising God, *Learn*, 1. It is expedient for our up-stirring unto thankfulnes, to cast our eye upon some particulars wherein the Lords goodnes to us, and our obligation to his love, may appear, as here the Psalmist doth lead us by the hand unto the Lords particular work of redemption of *Israel* out of *Egypt*. 2. That one work of the Churches delivery out of *Egypt*, representing the redemption of his people

from the misery of sin, and Satans bondage, is a sufficient ground for ever of the Lords love, care, power, and faithfulnes, to deliver his own out of all their misery; which the Church and every member therof should alwayes make use of unto the end of the world: whether we look upon that work in the type singly, or as it is a representation or pawn of the spiritual delivery of his people, this work should we often look upon, and stil hold it up unto God; *O God, when thou wentest forth before thy people, when thou didst march through the wildernesse.* 3. In the works of the Lord it is needful not only to look upon that which may foster faith in God, and love toward him; but also to set before us, what may serve to keep our hearts in fear and aw of his dreadful Majesty; *The earth shook, the heavens dropped at the presence of God, even Sinai it self was moved at the presence of God, even the God of Israel.*

Ver. 9. *Thou, O God, didst send a plentiful rain, whereby thou didst confirme thine inheritance, when it was weary.*

10. *Thy Congregation hath dwelt therein: thou, O God, hast prepared of thy goodnes for the poor.*

From the third reason of Gods praise: *Learne,* 1. The ordinary sustaining of Gods people bodily and spiritually in the possession of any benefit temporal or spiritual given unto them, should be observed, as wel as the bestowing of any benefit in an extraordinary way, as here the ordinary sustaining of *Israel* in *Canaan,* is made a part of the song of praise; no les then their miraculous delivery out of *Egypt*; *Thou, O Lord, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary.* 2. The people who are in Covenant with God externally, are the Lords own peculiar, more nearly and properly then any other society in the world; therfore *Israel* here is called by the Prophet speaking to God, *Thy Congregation.* 3. It is for the Churches cause, that the land wherein his people dwelleth, is blessed at any time by God; *Thy Congregation hath dwelt in it.* 4. The blessing bestowed upon the Church or the place wherin they dwel, is not given for any goodnes in his people, but for the goodnes, grace, and good wil of God to them; *Thou, O God, hast prepared of thy goodnes for the poor.*

Ver.

Ver. 11. *The Lord gave the word: great was the company of those that published it.*

12. *Kings of armies did flee apace; and she that tarried at home divided the spoil.*

From the fourth reason of praise; *Learn*, 1. The Lord will sometimes exercise his Church with wars, afflictions and trials, when he doth not intend to punish them, but to give them the victory over their enemies, and that for his own glory, as in *Josuahs* time and *Davids*, whereunto the Text doth relate. The matter of joyful newes, or the word of the Churches victory over her foes, whensoever it is, proceeds from the Lord, who furnisheth matter for, and words, and utterance of joy to his people, and praise to himself: *The Lord gave the word.* 2. When God will glorifie himself by comforting his Church, he shall not want Heralds of his praise; *Great was the company of those that published it.* 3 Were the enemies of the Church never so powerful, and Gods people never so far inferiour unto the enemies in power, yet shall the enemy not be able to stand, when God begins to fight for his people: *Kings of armies did flee apace.* 4. It is easie for the Lord to make them a prey to the weakest of his people, who do set themselves to make havock of the Church, yea and to inrich his people with the spoile of such adversaries: *She that tarried at home divided the spoile.*

Ver. 13. *Though ye have lien among the pots, yet shall ye be as the wings of a Dove, covered with silver, and her feathers with yellow gold.*

14. *When the Almighty scattered Kings in it, it was white as snow in Salmon.*

From the fifth reason of praise; *Learn*, 1. As the Lord sometimes doth beautifie his people with victories and wealth: so also at other times for just reasons, he will darken all their outward glory, and make them look as blacked scullions in the kitchin; *Though ye have lien among the pots, &c.* 2. The Lord after the trial and hard exercises of his people for a time, will give them so glorious an event and delivery, as shall take off all the ignominy of their former affliction, and make up all their losses; yea he

he will cauſe their formerly deforming afflictions, to ſerve for waſhing-balls of ſope, to make them ſo much the more beautiful; *Though ye have lien among the pots, ye ſhall be as the wings of a Dove, covered with ſilver, and her feathers with yellow gold.* 3. Experiences of mercies ſhewen to the Lords people, are pawns and evidences of like mercies in time to come, as here, *When the Almighty ſcattered Kings in the land, it was made white*, is made a proof of the Promiſe made, *ver.* 13. 4. As a dark, dusky mountain, whereupon groweth no green thing but black heath, is made white, when covered with ſnow: ſo is a diſgraced, ſhamed, impoveriſhed, inſlaved land made glorious again by a merciful manner of delivery manifeſting the Lords kind reſpects unto it; *When the Almighty ſcattered Kings in Judah, it was made white as ſnow in Salmon.*

Ver. 15. *The hil of God is* as *the hil of Baſhan, an high hil* as *the hil of Baſhan.*

16. *Why leap ye, ye hils? this* is *the hil* which *God deſireth to dwel in; yea, the* LORD *wil dwel in* it *for ever.*

From the ſixth reaſon of praiſe; *Learn*, 1. The Kingdoms of this world, eſpecially ſome of them of more eminent ſort, do ſeem very rich and glorious in compariſon of the outward appearance of the Kingdom of Chriſt in his Church, as the great, high, and fruitful hill of *Baſhan* ſeemed to be more glorious then the hil of *Sion*; yet all things being compared, in ſpecial the ſpiritual priviledges of the one, with the temporal priviledges of the other, the Church of God will outreach the moſt glorious Kingdom on the earth; *The hil of God is as the hil of Baſhan, an high hil as the hil of Baſhan.* 2. Although the Kingdoms of the world rejoice in their prerogatives, and deſpiſe the Kingdom of Chriſt in his Church, yet have they no cauſe to exalt themſelvs: *Why leap ye, ye high hils?* 3. This one priviledg of the Church, that it is the place of Gods reſidence, wherein he will manifeſt himſelf familiarly and comfortably to his own, may overſway all the excellency of all the Kingdoms of the world: no Kingdom which hath not Gods Church in it, can ſay the like: *This is the hil which God deſireth to dwel in; yea, the Lord will dwel in it for ever.*

Ver.

17. *The chariots of God are twenty thousand, even thousands of Angels: the Lord is among them, as in Sinai, in the holy place.*

18. *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.*

From the seventh reason of praise; *Learn*, 1. No Kingdome hath such defence, so potent and so numerous armies to fight their battels, as the Church hath; *The chariots of God are twenty thousand, even thousands of Angels.* 2. The defence of Angels is made sure to his Church, and their power made sure to be for her, because God is in his Church, even the Lord whom all Angels do serve and attend upon, is in his Church, as at his giving of the law upon *Mount Sinai* did appear; *The Lord is among them as in Sinai.* 3. The Lord is no lesse terrible against his foes in *Sion*, then in *Sinai*; and whatsoever terror the Lord did shew to his Church in *Sinai* against the violaters of his Law, he will manifest it for the comfort and defence of his people, who heartily embrace his Gospel: *The Lord is among them*, to wit, these chariots and Angels, *as in Sinai, so in the holy place.* 4. The Ark was not more gloriously conveyed from the house of *Obed-edom* unto the city of *David*, then God, that is, Christ, who is God, who descended to assume humane nature, that he might therein perfect the work of Redemption, did gloriously ascend into heaven, after the price of Redemption was paid by him; *Thou hast ascended on high*, Ephes. 4.8, 9, 10. 5. The praises of God, and joy of the Church are perfected in Christ; no satisfaction in the shadows, till Christ the substance be looked unto; therefore here the Lords Spirit led his people to look through the shadow of the ascending of the Ark toward the City of *David*, unto the ascending of God incarnate, (represented by the Ark) into heaven: *Thou hast ascended on high.* 6. Christ did not enter into his glory without a battel going before, and that with strong and many enemies: and in his fighting he carried the victory, and after his victory he did triumph, first in the Crosse, and then in his Ascension, over sin, Satan, the world, hell, grave, and all: *He led captivity captive.* 7 Christ as Mediatour and King of his Church, was fully furnished with all things needful

ful, for gathering his Church, for edifying, governing and perfecting of it: *Thou haſt received gifts for men*; even those gifts which the Apoſtle ſpeaketh of, for the gathering and edifying of the body of the Saints, *Epheſ.* 4. 11,13. 8 The gifts which Chriſt hath received and given forth, are not for the Jews only, or Gentiles onely; for the poor only, or rich onely; but for men indefinitely: *Thou haſt received gifts for men.* 9. As he hath received gifts for bringing on to life thoſe that are reconciled: ſo alſo to conquer, ſubdue and bring in rebels, and to reconcile enemies: *Thou haſt received gifts for men, yea and for the rebellious alſo.* 10 The end of Chriſts Aſcenſion, and receiving, and ſending down gifts among men, is to gather, and preſerve, and eſtabliſh unto God a Church in the world, wherein he may make himſelf manifeſt, and dwell and rule in the midſt of his enemies: *Thou haſt received gifts for men, that the Lord might dwell among them.* 11 Yea, whatſoever gifts are beſtowed upon unregenerate men within the viſible Church, or without it, which may any way be ſerviceable to the Church, they are all beſtowed on them in favour of the Church, that God may dwel in his viſible Church, which by thoſe gifts is edified; *Thou haſt received gifts for men, yea for the rebellious alſo, that the Lord God might dwell among them.*

Ver. 19. *Bleſſed* be *the Lord, who daily loadeth us* with benefits, even *the God of our ſalvation. Selah.*

20 *He that* is *our God,* is *the God of ſalvation: and unto* GOD *the Lord* belong *the iſſues from death.*

From the eighth reaſon of praiſe; *Learne,* 1. Where the Lord will be merciful, he will be merciful, and not weary in doing good to his people in a currant courſe of bounty; the obſervation whereof ſhould ſtirre up our hearts to thankfulneſs: *Bleſſed be the Lord, who daily loadeth us with benefits.* 2. The favours and benefits which God doth beſtow upon his people do come in greater number and meaſure unto them, then they are able to acknowledge, make uſe of, or be thankful for; and ſo in a ſort do burthen the ſpirits of the truly godly: *Bleſſed be God, who daily loadeth us with benefits.* 3. As all benefits do flow unto Gods children from the covenanted kindneſs of

God

giving unto them eternal ſalvation; ſo ſhould all be-confirm their faith in the Covenant, and lead them to the hope of receiving after all other benefits, ſalvation alſo; *Bleſſed be the Lord, who daily loadeth us with benefits, even the God of our ſalvation.* 4 Albeit the Covenant of ſalvation be ſure and firm in it ſelf, yet are we ſlow to believe it, and weak in our laying hold of it; and have need to have the ſtamp and impreſſion of it ſet deep upon our hearts, as here the Pſalmiſt teacheth the Church by inculcating this point: *He that is our God, is the God of ſalvation.* 5. Temporal things which men do idolize, may ſerve a man in this life; but at death, in death, and after death, he can have no good by them; It is God only who can deliver from death, and give an iſſue out of it; *Unto God the Lord belong the iſſues of death.* 6. Let a man be once ſetled in the faith of his ſalvation, then he ſhall be comforted againſt all the troubles and dangers wherein he can fall, yea even againſt death it ſelf; if he can ſay, *He that is our God, is the God of ſalvation*, he may alſo ſay with confidence, and application to himſelf, and comfort, *Unto God the Lord belong the iſſues from death.*

Vet. 21. *But God will wound the head of his enemies: and the hoary ſcalp of ſuch an one as goeth on ſtill in his treſpaſſes.*

From the ninth reaſon of Gods praiſe; *Learn,* 1. How great ſoever be the majeſty of God, and the riches of bounty and grace offered in Chriſt, yet will men be found even within the viſible Church, who will wickedly refuſe his grace, and oppoſe his Kingdom, but all to their own ſhame and damage: *But God ſhall wound the head of his enemies.* 2. The character of Gods irreconcileable enemies is, that they ceaſe not to follow the courſe of ſin: *He goeth on ſtill in his treſpaſſes.* 3. Though God bear his enemies long, and ſuffer them to grow old in the courſe of enmity againſt him, yet ſhall ſhameful, ſudden and remedileſs judgments overtake them in their old dayes; *But God ſhall wound the hoary ſcalp of ſuch an one as goeth on ſtil in his treſpaſſes.*

Vet. 22. *The Lord ſaid, I will bring again from Ba-*

Baſhan, I will bring my people *again from the depths of the ſea.*

23 *That thy foot may be dipped in the blood of* thine *enemies, and the tongue of thy dogs in the ſame.*

From the tenth reaſon of praiſe; wherein the Prophet promiſeth in the Lords Name, that God ſhall work over again ſuch works of delivery to his people, and ſuch works of victory over their enemies, as he had wrought before; *Learn*, 1. The Lords Word is certainly ſufficient for performance of his promiſes, and ground of comfort and confidence, and thankſgiving and praiſe to God even before the work be wrought; *The Lord ſaid, I will bring again, &c.* 3. As the Lord will have the memory of former dangers and deliveries of his Church kept in remembrance for his own glory: ſo will he have former dangers for his peoples good to be looked upon as advertiſements of what ſtraits his Church may be caſt into, and his former merciful deliveries looked upon as pledges and pawnes of the promiſes of like mercies in time to come, as need ſhall require: *I will bring again from Baſhan, I will bring my people again from the depths of the ſea*, doth import thus much. 3. As the Lord will give as great deliverances to his Church when they are in ſtraits, as ever he did before: ſo wil he give as terrible blows to his adverſaries as ever he did, according as the Churches need or good ſhall require; *I will bring again from Baſhan, &c. that thy foot may be dipped in the blood of thy enemies.* 4. Albeit neither the Lord nor his people do delight in blood-ſhed, yet will he let his people and all men ſee, in the bloudſhed of their enemies, how terrible he is in juſtice, eſpecially againſt the enemies of his Church, and how dear his people are to him, and that rather then they ſhould be overthrowen, he will deſtroy Nations for their ſafety, and give unto his people in their own defence againſt their oppreſſors, notable victories; *So that thy foot may be dipped in the blood of thine enemies.* 5. When the Lord thinks it fit, not to make his own people inſtrumental in their own delivery, then can he yoak the enemies among themſelves, or raiſe up profane dogs like themſelves to avenge the quarrel of the Lords people upon their enemies: *That the tongue of thy dogs may be dipped in the ſame*; that is, in the blood of thine enemies.

Va.

24. *They have ſeen thy goings, O God, even the goings of my God, my King, in the ſanctuary.*

25. *The ſingers went before, the players on inſtruments followed after; amongſt* them were *the damſels playing* with *timbrels.*

To confirm what is promiſed, he bringeth forth old experiences acknowledged by the enemies, regiſtred in the Word of the Lord, and read in the Temple. *Whence learn,* 1. The Lord uſeth to work ſo evidently for his people, and againſt his enemies, that both his people and their enemies are made witneſſes, and are forced to acknowledg the Lords work; *They have ſeen thy goings, O God.* 2. It is the glory of a people, when God is worketh, as he is ſeen to be their God, their leader, their defender, and all as in Covenant with them: *They have ſeen thy goings, O God, even the goings of my God,* ſaith he. 3. That Gods honour may be ſeen, mans honour ſhould be laid down at his feet; and put caſe a man were the greateſt King, yet is it greater glory and matter of contentment to have God for his King, then to be a King without God; *They have ſeen thy goings, O my God, my King,* (ſaith *David,* now ſetled in the Kingdom.) 4. The moſt clear, ſure and profitable ſight of the Lords work and wayes, is to be had in the uſe of publick ordinances, where his Name, Nature, Covenant and courſe he keepeth with all men, together with the cauſes, uſe and ends of his works are to be ſeen; *They have ſeen the goings of my God in the ſanctuary.* 5. Where all the people receive a benefit, it becometh all the people publickly and ſolemnly, and with their beſt expreſſion of affection, as God doth appoint, to praiſe God, and in his worſhip to ſee that all things may be done orderly, as *Iſrael* did, when they came through the red ſea, and at other times as the Lord gave occaſion: *The ſingers went before, the players on inſtruments followed after; amongſt them,* in the middle-ward, *the damſels playing with timbrels.* 6. All the powers of our ſouls and bodies ſhould concurre each of them in their own order with the beſt harmony of knowledge, affections and expreſſions that can be attained unto, for ſetting forth the Lords praiſes, and our obligation to him for his goodneſſe to his people; and ſhould we march on all the dayes of our pilgrimage and warfaring, till we come to the promiſed reſt: for this did the externall ordinances uſed under the pedagogie of the Law, teach. Which were

ceremonies although they be aboliſhed now, yet the
and intended duties pointed at in them, being moral, do still
remain; *The ſingers went before, players on inſtruments follow-
ed after, &c.*

Ver. 26. *Bleſſe ye God in the Congregations: even
the Lord from the fountain of Iſrael.*
27. *There is little Benjamin with their Ruler, the
Princes of Judah, and their Councel, the Princes of
Zebulun, and the Princes of Naphtali.*

As the Pſalmiſt did cleare the doctrine of Gods dealing for
his Church, and againſt their enemies by experiences of old;
ſo he points here at experience later, as was to be ſeen by all,
at the glorious triumphing of *Iſrael* over all their enemies, when
they were now aſſembled in their ſeveral tribes, the leaſt as well
as the greateſt, the moſt remote tribes, as well as thoſe that were
neareſt hand; all of them conveying the Ark of God unto the
City of *David*, which was the type of Chriſt, God incarnate,
aſcending after his victories into heaven. *Whence learn*, 1. The
mercies of God to his people, in ſpecial the great work of Re-
demption, and victory over all enemies obtained by Chriſt in
favour of his people, are abundant matter and cauſe to praiſe
God, and to bleſſe him in all the aſſemblies of the Church; and
here it is a commanded duty: *Bleſſe ye God in the congrega-
tions.* 2. Whatſoever be the part of others in diſcharging of this
duty, it is expected moſt at the hands of every kindly Iſraelite,
who draw their original from the fountain of *Iſrael*, whether
they be of the natural ſtock of *Jacob*, deſcended of him, as wa-
ter out of a fountaine, or have their deſcent of the ſame Spirit of
regeneration with him: *Bleſſe ye God, even the Lord, from the
fountain of* Iſrael. 3. Examples and practices of Gods children
at any time, are the encouragements of his people at all times
thereafter: *There is little* Benjamin *with their Ruler*, &c.
ſet forth here for example. 4. The Piety of Governors, and
their precedencie before, or ioyning with others in the Lords
ſervice, is more honourable unto them then their places of dig-
nity, or their gifts of wiſdom and power: *There were the Princes
of* Judah, *with their Councel, the Princes of* Zebulun, *and the
Princes of* Naphtali. 5. In the exerciſe of Gods worſhip, and
in priviledges ſpiritual, the Lord doth joyn the ſmalleſt with

...t, the loweſt with the higheſt, that the loweſt may glo... their exaltation, and the higheſt in their humiliation; *There ... little Benjamin with Judah, the people with their Princes and ...*

Ver. 28. *Thy God hath commanded thy ſtrength; ſtrengthen, O God, that* which *thou haſt wrought for us.* 29. *Becauſe of thy Temple at Jeruſalem, ſhall kings bring preſents unto thee.*

From the eleventh reaſon of Gods praiſe; *Learne*, 1. Not in Kings, or Rulers, or any thing elſe, but in the Lord, and from the Lord, is the ſtrength of his church, which ſhe may expect alwayes to be furniſhed with by vertue of the covenant; *Thy God hath commanded thy ſtrength*, ſaith *David* to the church. 2. As the Lord hath decreed to eſtabliſh his church: ſo hath he means and inſtruments in every age and place prepared for this purpoſe, and hath given out order by actual providence; which is alwayes going about the work in all ages; *Thy God hath commanded thy ſtrength.* 3. The Lords decree, and the order given forth to accompliſh it, conſiſteth wel with the churches using of all lawful means to further that end, and in ſpecial ſhould be joyned with thankful acknowledging of what the Lord hath begun to do, or done already for it, and with earneſt prayer for accompliſhing of what is to be further done: ſo teacheth *Davids* example and prayer here: *Strengthen, O God, that which thou haſt wrought for us.* 4. The Lords knowne preſence in his church, maintaining and bleſſing of his publick Ordinances, ſhal move Kings at laſt to do homage to God incarnate, that is, to Chriſt repreſented by his dwelling in the Temple of *Jeruſalem*; *Becauſe of thy temple at Jeruſalem, ſhall kings bring preſents unto thee.*

Ver. 30. *Rebuke the company of ſpearmen, the multitude of the bulls, with the calves of the people,* til *every one ſubmit himſelf with pieces of ſilver: ſcatter thou the people* that *delight in warre.* 31. *Princes ſhall come out of Egypt, Ethiopia ſhall ſoon ſtretch out her hands unto God.*

How this shal come to pass, he sheweth; to wit, partly by breaking the power of some of them, when they make opposition, partly by the powerful conversion of other some. *Whence learne.* 1. It is not against the precept of love to pray against publick enemies of the Church, when private spleen is not the motive, but zeal to the glory of God; *Rebuke the company of spearmen.* 2. The leaders of armies, parties, and factions against Gods Church and cause, and the followers of such leaders, are all of them a company of beasts; *Rebuke the multitude of the bulls, with the calves of the people.* 3. God is adversary to all who do oppose his people, and his cause in their hand, and can as easily repulse them really, and overturn them, as reprove them verbally: *Rebuke the spearmen, &c.* 4. The end of the Churches prayer against her enemies, is, that God may be glorified, and people at least brought to outward obedience unto God, which may be a means to real conversion in Gods time; *Rebuke them, &c. till every one of them submit themselves with pieces of silver;* that is, til they offer to contribute to Gods service. 5. The punishing of some of Gods enemies, may be a means to move others to offer obedience, and submit to God, when people that delight in war are scattered; *For Princes shall come out of Egypt.* 6. God wil draw into subjection unto himself, some of his most open and inveterate enemies; *Princes shall come out of Egypt, Ethiopia shall soon streech out her hands unto thee.*

Ver. 32. *Sing unto God, ye kingdomes of the earth: O sing praises* unto *the Lord. Selah.*

33. *To him that rideth upon the heavens of heavens* which were *of old: lo, he doth send out his voice, and* that *a mighty voice.*

34. *Ascribe ye strength unto God: his excellency is over Israel, and his strength* is *in the clouds.*

35. *O God, thou art terrible out of thy holy places: the God of Israel* is *he that giveth strength and power unto* his *people: blessed* be *God.*

From the last reason of praising of God, taken from his Almighty power in conversion of Kingdomes of Gentiles, made to be put forth for the preservation of his Church generally, and for the overthrow of his enemies. *Learne,* 1. The [illegible] shall

when the Kingdomes of the earth shall turn Christian profession, in a greater measure then yet hath been seen: *Sing unto God, ye Kingdomes of the earth*: is not a simple declaration of their duty, but a prophecie of their joyful joyning in the worship of God; and that they shall have cause of joy in themselves to praise him; *O sing praises unto the Lord.* True converts wil renounce Idols and false gods, and reverently worship the omnipotent Creator and Governour of heaven, the eternal God: *Sing praises to God that rideth upon the heavens of heavens, that were of old.* 3. As the glorious government of heaven doth shew the Lords power; so the thunder doth shew his power and terrour, the consideration whereof is needful to dispose our stupid minds to praise him; *he doth send forth his voice, even a mighty voice.* 4. The works of Gods great, and sensible, and daily seen works, should make us to glorifie the power of God, who is able to do whatsoever he pleaseth; *Ascribe strength unto the Lord.* The Lords glory in his Church is more excellent then all that can be seen in the works of Creation: *His excellency is over Israel.* 6. The true worshipper must study the power, and other properties of God, both by what he hears in the society of the Church, and by what he seeth in his visible works; as wel daily works, such as the clouds are, as constantly enduring works, such as the heavens are: *His excellency is over Israel, and his strength is in the clouds.* And surely it is no small power, that can bear up such weight of mountains of snow, and seas of water, and doth make them saile as it were, and flee with speed in the air, which God doth dissolve by little and little, as we behold. 7. Whereseever God sheweth his presence, whether in heaven, or in his Church, in any place of the earth, there from thence doth he shew himself a dreadful God to such as fear not; *O God, thou art terrible out of thy holy places.* Though there were no man to hear us glorifie God, or no man to praise off our hand, we should acknowledge his greatness in heaven, and before himself, who wil take true worship at our hand; for *David* here turneth his speech to God in the midst of the Psalm, saying to him, *O God, thou art terrible out of thy places.* 9. The Lord hath an everlasting interest in the seed of Israel, and they in him, for the elections cause; and every true Israelite hath an everlasting interest in God, he is *the God of Israel.* 10. What the Lord hath, is forth-coming to his people, as they have need: *The God of Israel is he, that*

that giveth ſtrength and power to his people. 11. It is reaſon that at all the ſeveral remembrances of Gods mercy to us, we ſhould acknowledge his bleſſedneſs, and his bleſſing of us, and this is all we can do, and that alſo can we not do, except he ſtrengthen and enable us for praiſe; for, *bleſſed he God*, ſaith the Prophet for this very reaſon, after he hath ſpoken of his giving power to his *people.*

PSAL. LXIX.

To the chief Muſician upon Shoſhannim. A Pſalm of David.

David, as a type of Chriſt, earneſtly dealeth with God for a deliverance from his perplexed condition, and from the malice of his adverſaries; and doth find a comfortable event. There are three parts of the Pſalm. In the the firſt, is his prayer, ſix times preſented, and ſtrengthened with new reaſons, to *ver.* 22. In the ſecond part of the Pſalm, is his imprecation of ten plagues againſt his enemies, with ſome reaſons added for the juſtice of the inflicting the plagues, mentioned to *ver.* 29. In the third part, are four evidences of his victory, from *ver.* 29. to the end. In all which, whatſoever is proper to the type, is to be referred to the type only; and whatſoever is fit alſo to be applied unto Chriſt the Antitype, muſt be referred to him only, in that ſenſe which is ſuitable to his Majeſty.

His prayer at firſt, is propounded in few words; *Save me*: the reaſons are four. The firſt, from the danger he was in, *ver.* 1. The next from his long and patient waiting for an anſwer of his prayer, *ver.* 3. The third from the multitude, and malice, and iniquity of his enemies, *ver.* 4. The fourth is by way of ſupplication of God, that he was innocent of that whereof he was charged by his enemies, joyned in with his humble acknowledgment of whatſoever other ſins juſtice could charge upon him in any other reſpect, *ver.* 5.

Ver. 1. *SAve me, O God; for the waters are come in unto my ſoul.*

2. *I ſink in deep mire, where* there is *no ſtanding: I am come into deep waters, where the floods overflow me.*

Petition is to be ſaved, and the firſt reaſon of it is of the danger he was in; *Whence learne*, 1. A childe of God may in his own ſenſe be very near to periſhing, and yet not in the moſt deſperate condition ceaſe to pray, nor ceaſe to hope for delivery prayed for: *Save me, O God.* 2. With danger of bodily death, a child of God may have in his ſpirit a ſore conflict with the ſenſe of wrath, like to ſwallow up his ſoul, as deep waters do a drowning man; *The waters are come in unto my ſoul.* 3. The condition of a ſoul exerciſed with the ſenſe of wrath, threatneth no leſſe then perdition, certain, inevitable, without any event, and endleſſe; whereof the bodily danger of a drowning man is but a ſhadow: *I ſink in deep mire, where there is no ſtanding: I am come into deep waters, where the floods overflow me.*

Ver. 3. *I am weary of my crying, my throat is dried, mine eyes fail* while *I wait for my God.*

The ſecond reaſon of the firſt Petition is, becauſe he had long and patiently waited on God. *Whence learn*, 1. Faith in hard exigents doth not give over for appearances of perdition, knowing that what is impoſſible to mans appearance, is not impoſſible to God; for *David*, as a believer, and a type of Chriſt, prayeth ſtill for all this, although he find no delivery: *I am weary of my crying.* 2. Prayer put up in faith to God, keepeth in life, and is like a mans drawing breath in the water, when the head is lifted up above the floods; for here, although the floods overflowed the Pſalmiſt, yet he is able to ſhew this to God, and to cry till he be *weary of crying.* 3. For exerciſing of faith, and making patience to have the perfect work, it is no ſtrange thing for God to delay relief unto an earneſt ſupplicant, till he be like to give over, till his caſe ſeem deſperate, and his relief hopeleſſe; *Mine eyes faile, while I wait for my God.* 4. Though the fleſh of the ſuppliant man be weak, yet the ſpirit is ready, and wil never give over calling on God, depending on him, holding faſt the Covenant, and the hope of deliverance; for it wil make this a new ground of ſpeech unto God that is not able to ſpeak any thing, and a new ground of laying hold on God, and hoping for help from him, becauſe its hope is failing, as here; *I am weary of my crying, my throat is dried; mine eyes faile, while I wait for my God.*

Ver. 4. *They that hate me without a cauſe, are moe*

then the hairs of my head: they that would destroy me, being mine enemies wrongfully are mighty: then I restored that which I took not away.

The third reason of the first Petition is, because his enemies were many, mighty, and malicious. *Whence learne*, 1. Holiness, and integrity cannot ward off the enmity of a wicked world: for the enemies of *David*, who was a wel-deserving man, and Christ (whose type he was) much more beneficial to men, had foes innumerable; *They that hate me without cause, are more then the hairs of my head.* 2. Albeit many do aggravate their own griefe foolishly, when they suffer hurt of them whom they did not injure or provoke; yet the conscience of harmless men toward such as wish harm to them, is a great support of their confidence, when they are injuriously dealt with; *They hate me without a cause.* 3. It is no strange matter to see truly godly men to be out of credit and affection with men who are in power and authority in the world; *They that would destroy me, being mine enemies wrongfully, are mighty.* 4. He that is most just, may be troubled and hated without a cause, and may be dealt with as a thief, being verily an honest man; *Then I restored that which I took not away.*

Ver. 5. *O God, thou knowest my foolishness, and my sins are not hid from thee.*

The fourth reason of the first Petition is, because God was witnesse to his disposition and carriage. *Whence learne*, When we are condemned of men unjustly, we have God to appeal unto; and although there may be sins upon us in our private reckoning with God, yet being free of what men do lay to our charge, we may appeal to God in the controversie betwixt our enemies and us, and when we have acknowledged what sins are in reckoning betwixt God and us, our supplication to God shal not be cast back for our sins; for this is the force of the *Psalmists* reasoning, for the strengthening of his own faith in prayer, saying, *O God, thou knowest my foolishness, and my sins are not hid from thee*; that is, whether I be so foolish and injurious to my persecuters, as they say, or not, thou Lord knowest; and whatsoever other sins may be imputed unto me upon any other score, I refuse not to reckon for them; but I am free, thou knowest, of what I am charged with: and this is applicable also in some sort unto Christ, who was most free of what men did lay to his charge, although in another

undertaking all the iniquities of the elect were charged upon him by imputation, according to his transaction with the Father about our debt.

Ver. 6. Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee, be confounded for my sake, O God of Israel.

The second Petition is that the godly may not be hurt by his manner of exercise, which he strengthens by four reasons; First, because his sufferings were for Gods cause, *ver.* 7. Secondly, because he was cast off by his freinds, *ver.*8 Thirdly, because he did take Gods honour deeply to heart, *ver.*9. Fourthly, because his holy and religious carriage was mocked: and both by high and low, by honourable and base rascals he was opposed and persecuted, *ver.* 10,11,12.

From the second Petition *Learn*, 1. The property of the godly is to seek communion with God, and patiently to attend his answer for the time, manner, and measure of it: for they are here described, *They that wait on thee, O Lord, those that seek thee.* 2. When one of Gods children is persecuted for righteousnesse, all the rest are waiting to see the event, it and cannot chuse but be a great dash to them, to see the righteous lie under, or a good cause to lie long oppressed; which inconvenience we should request the Lord to prevent; *Let not them that wait on thee, be confounded; let not those that seek thee, be confounded.* 3. It is a lovely mark and property of a godly person to be a lover of the good of all Gods children, and to be careful that no cause or occasion of stumbling be furnished unto them by him; *Let them not be ashamed for my sake, let them not be confounded for my sake.* 4. Faith sets its eyes in prayer upon those titles of God, which serve most for its purpose; as here the *Psalmist* hath to do with enemies; *O Lord God of Hosts*, will do his turn against them: he is praying for the good of Gods children, and, *O God of Israel*, speaketh to that point

Ver. 7. Because for thy sake I have borne reproach: shame hath covered my face.

The first reason of the second Petition is, because his sufferings were for Gods cause. *Whence learn*, 1. Though suffering

for Gods cauſe in maintenance of his truth, be a glorious ſort of ſuffering, wherin a man may go unto God confidently; yet it may be accompanied with ſhame from men of this world, and the godly for a time may be ſo delayed in the point of relief, that they know not what to ſay to their ſcorners, but may be forced to hang the head for a while; *For thy cauſe I have borne reproach.* 2. He that ſuffers ſhame for Gods cauſe, ſhal neither have cauſe at length to be aſhamed of his ſuffering, nor ſhall any other have cauſe to be ſhamed for him; *Let them not be confounded for my ſake, becauſe for thy ſake I have borne reproach.*

Ver. 8. *I am become a ſtranger unto my brethren, and an alien unto my mothers children.*

The ſecond reaſon of the ſecond Petition is, becauſe his friends had caſt him off; *Whence learne,* 1. In affliction for Gods cauſe friends wil more readily forſake a ſufferer, then in his affliction for a civil cauſe; *I am become a ſtranger to my brethren.* 2. The power of Religion in the godly, is ſtronger then the bonds of blood with their kinſmen, and it wil make them cleave to God, when their kindred do caſt them off: *I am an alien unto my mothers children.*

Ver. 9. *For the zeal of thine houſe hath eaten me up: and the reproaches of them that reproached thee, are fallen upon me.*

The third reaſon of the ſecond Petition is, becauſe he was deeply affected with the diſhonour done to God. *Whence learn,* 1. It is not enough to love God, and his ordinances and kingdome, and his peoples good; but it is required alſo that we be zealous here: *The zeal of thy houſe hath eaten me up.* 2. Spiritual affections and paſſions wil no leſſe affect and trouble the body, then natural affections and paſſions; *The zeal of thy houſe hath eaten me up.* 3. Injuries done to God and Religion, and to the godly, ſhould affect us no leſſe nearly, and be laid to heart, then injuries perſonally concerning us: *The reproaches of them that reproached thee, have fallen upon me.*

Ver. 10 *When I wept, and* chaſtned *my ſoul with faſting, that was to my reproach.*

11. *I made ſackcloth alſo my garment: and I became a proverb to them.*

12. *They that ſit in the gate, ſpeak againſt me; and I was a ſong to the drunkards.*

The

The fourth reason of the second Petition is, because he was greatly mocked of all sorts for his holy carriage. *Whence learn,* 1. True zeal is ruled with knowledge, joyned with humility in the mans self, and tempered with the love to men, even toward reviewers; such was *Davids* zeal: but Christs zeal was perfectly such: *I wept and chastened my soul.* 2. Fasting in earnest is not so much the abstinence from meat, as it is the afflicting the soul; *When I chastened my soul with fasting.* 3. The godly behaviour of the righteous is subject to horrible misconstruction; yet must they not desist from duties for all this; *Fasting was to my reproach; I made sackcloth also my garment, and I became a proverb unto them.* 4. It is a sore affliction to the godly, to be condemned by Magistrates and Judges, and yet the truly religious, even Christ, and his followers were, and are subject to this exercise; *They that sit in the gate* (or in the Courts of Justice, which were erected at the entry of the parts of Cities) *do speak against me.* 5. Righteousness and truth is not the worse by its being condemned by civil Judges; God will not disclaim his own cause for that, but will hear such complaints as this is in this case: *they that sit in the gate speak against me.* 6 When Magistrates do discountenance true Religion, then it becometh a matter of derision to rascals, and to every base villain without controlment, and a table talk to every tipler; *I was a song of the drunkards.* 7 The shame of the crosse is more grievous then the rest of the trouble of it: This is the fourth time that the shame of the crosse is presented unto God, in these four last verses; *I was a song of the drunkards*; after complaining of his being reproached, and *being made a proverb.*

Ver. 13. *But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.*

This is the third petition for deliverance, or for granting his prayer, or the third time he presenteth it; whereunto he addeth reasons taken from the time of presenting of it, and multitude of Gods mercie, and truth of his promises, or covenant of salvation. *Whence learn,* 1. The best way to bear out the persecution of the highest, and the mockage of the base multitude, is to be frequent in prayer to God for our part; *But as for me, my prayer is unto thee, O Lord.* 2. So long as God doth offer a gracious eare to

supplicants

supplicants, a man may be confident that petitions of grace shall have ready accesse and answer; *My prayer is unto thee in an acceptable time.* 3. The largenesse of Gods mercy is a sufficient encouragement for the afflicted to come and take the benefit thereof; *In the multitude of thy mercies hear thou me.* 4. When besides the mercifulnesse of God, we have also his covenant and promise of salvation, we may upon these two pillars leane and roll over, and rest our faith: *Hear me in the truth of thy salvation.*

Ver. 14. *Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.*

15 *Let not the water-floods over-flow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.*

The fourth petition for delivery, or fourth time he presenteth it, whereunto he addeth reasons taken from the danger he was in. *Whence learn,* 1. Faith useth to correct the expressions of sense; and as faith doth gather strength, a mans condition groweth clearer; It was the expression of sense, *ver. 2. I sink in deep mire,* and here the fear is something lessened, because faith is something more cleared; *Deliver me out of the mire, let me not sink.* 2. The man that loveth truth better then worldly prosperity, and maketh the Lord his refuge, shall not faint under persecution, but shall be born through all troubles, and be delivered; *Let me be delivered from them that hate me, and out of the deep waters.* 3. Faith in God giveth hope to be helped, and is half a delivery, before the full delivery come; for the Psalmist is now with his head above the water, and not so feared as when he began the Psalme; for here he saith, *Let not the water-floods over-flow me, neither let the deep swallow me up.* 4. As the sense of danger sharpens prayer, so the greatnesse of it is a ground of hope, that the evil which is feared shall not prevail over us; for albeit the Lord suffer the danger to be great, yet will he not leave us in a case desperate; *Let not the pit shut her mouth upon me.*

Ver. 16. *Hear me, O LORD, for thy loving kindnesse is good: turn unto me according to the multitude of thy tender mercies.*

17. And

17. *And hide not thy face from thy servant, for I am in trouble; hear me speedily.*

The fifth petition for delivery, or fifth time he prefenteth it, whereunto he addeth reasons taken from the multitude of Gods mercies, conscience of his uprightneſſe, and greatneſſe of his trouble. *Whence learn,* 1. Albeit God should give no answer for a time, faith will still preſſe for an answer, for it knoweth it hath to do with the hearer of prayer: *hear me,* said he before; and here over again, *Hear me, O Lord.* 2. Faith ſeeth what is in Gods heart, whatſoever it doth find or miſſe in his hand; it faſtens on love, and draweth hope and life from that: *Hear me, for thy loving kindneſſe is good.* 3. Though a believing ſoul find it ſelf deſerted of God in ſome reſpects; yet while it holds faſt on his merciful nature, it may be ſure to meet with a change of diſpenſation more comfortable; *turn unto me according to the multitude of thy tender mercies.* 4. When a believer is perſecuted by man for righteouſneſſe, and friends and families do turn their backs upon him; it is not ſtrange that God for the mans trial, ſhould ſeem to hide his countenance from him alſo; which exerciſe the believer counteth more heavy then all the reſt, and can be content to want all the creatures kindneſſe ſo he may find the Lords kindneſſe; for he cannot endure long to want Gods preſence: *Hide not thy face from thy ſervant.* 5. The conſcience of endeavour to ſerve God, giveth hope of comfort in time of trouble, and that ſo much the ſooner, if the trouble be great, and perdition apparently near; *Hide not thy face from thy ſervant, for I am in trouble; hear me ſpeedily.* 6. An upright ſervant, albeit he be troubled for Gods cauſe, and do miſſe comfort from God, yet will he not change his Maſter, nor deſpair of his favour; *Hide not thy face from thy ſervant, for I am in trouble.* 7 It is no limitation of God, to preſſe his holding to help, when trouble preſſeth us ſo ſore, as we ſeem near to periſh, if he ſpeedily prevent not: *Hear me ſpeedily.*

Ver. 18. *Draw nigh unto my ſoul, and redeem it: deliver me becauſe of mine enemies.*

19 *Thou haſt known my reproach, and my ſhame, and my diſhonour: mine adverſaries are all before thee.*

20 *Reproach hath broken my heart, and I am full of*

of heavineſſe: and I looked for ſome *to take pity, but* there was *none; and for comforters, but I found none.*

21 *They gave me alſo gall for my meat, and in my thirſt they gave me vinegar to drink.*

In the ſixth petition, or ſixth time he prayeth for obtaining delivery, whereunto he addeth reaſons taken from the inhumanity and cruelty of his enemies, and deſertion of his friends, and want of comfort from all men. *Whence learn,* 1. As ſtraits do ſerve to drive the godly more and more neer hand to God: ſo do they ſerve to prepare men for renewed ſenſe of communion with God, or for Gods ſenſible drawing more near hand to them: *Draw neer unto my ſoul,* ſaith he. 2. A new manifeſtation of Gods love to a ſoul, is preſent relief and delivery, whatſoever be the trouble; *Draw near to my ſoul, and redeem me.* 3 In the delivery of Gods children from the hand of perſecuters, the Lord doth look not only to the neceſſity of his children, but alſo to the inſolent pride of the enemies, in caſe they ſhould prevail; *Deliver me becauſe of mine enemies.* 4 The conſideration of Gods being witneſſe to all the ſufferings of the Saints, is a ground of patience under trouble, and of hope to be delivered; *Thou haſt known my reproach, and my ſhame, and my diſhonour: mine adverſaries are all before thee.* 5 Before a believer once entred in ſufferings, and put upon his trials, be delivered, he ſhall be made very ſenſible of the weight of trouble, ſpecially of reproaches, and of his own weakneſſe to bear the burthen of the croſſe alone: *Reproach hath broken my heart, and I am full of heavineſſe.* 6. As a perſecuted Saint may poſſibly be deprived of all common comfort, pity and help from men; ſo the leſſe their comfort be on earth, they may look for the more and readier comfort from God; *I looked for ſome to take pity, and there was none; and for comforters, but I found none.* 7. As the wicked are ready to add affliction to affliction unto the godly, ſo muſt the godly ever look for it: yea, they muſt not think it ſtrange to find the means of natural life, and ordinary refreſhments of the body, made bitter to them by perſecution: *They gave me gall for my meat;* that is, they made my natural refreſhments taſteleſſe, yea and bitter to me: they gave me cauſe of grief, in ſtead of comforting me. 8. As all the ſufferings of the Saints are but ſhadows of the ſufferings of Chriſt: ſo are they all mitigated and ſanctified

of the sufferings of Christ; upon whom all the sufferings mentioned in this Psalm, were foretold they should fall, for expiation of the sin, and sanctifying the crosses of all his followers; *In my thirst they gave me vinegar to drink*, was a Prophecy of Christs suffering on the crosse.

Ver. 22. *Let their table become a snare before them: and that which* should have been *for* their *welfare, let it become a trap.*

23 *Let their eyes be darkned that they see not: and make their loines continually to shake.*

24. *Pour out thine indignation upon them, and let thy wrathful anger take hold of them.*

25 *Let their habitation be desolate*, and *let none dwell in their tents.*

This is the second part of the Psalm; wherein the Prophet, as a Type of Christ, by way of imprecation against his malicious enemies, prophesieth of the vengeance of God against all obstinate adversaries, and malicious persecuters of him, whether in his own person or in his members; and denounceth ten plagues, or effects of Gods wrath to come upon them for their wickednesse. The first whereof is this, God shall curse all the comforts of this life unto the obstinate adversaries of Christ, and of his followers: all these comforts shall serve to harden their hearts in sin, and lengthen their life therein, til they fill up the measure of their iniquities, *Let their table become a snare before them.* The second plague, all the meanes appointed for mens conversion and salvation, shall turne for the aggravating of their sin and just damnation: and as all things work together for the good of those that love God, so shall all things work for the wo and wrack of Gods enemies; *That which should have been for their welfare, let it become a trap.* The third plague, they shall not perceive the true intent of Gods work, nor consider the day of their visitation; *let their eyes be darkened that they see not.* The fourth plague, there shall be no peace to the wicked, but as even in laughter their heart shall be sorrowful; so also their conscience for fear shall never dare to abide the light of the Lords Word, to be examined by it; and even in their greatest prosperity they shall have perpetual secret fear, smother it as they will: *make their loines*

loins continually to ſhake. The fifth plague, the threatned wrath of God ſhall be fully executed againſt them, and never turned from them when it is once poured out; *Pour out thy indignation on them, and let thy wrathful anger take hold of them.* The ſixth plague is, the curſe of God ſhall be on their houſes and poſterity, and the place they have dwelt in ſhall be abhorred: *Let their habitation be deſolate, and let none dwell in their tents.*

Ver. 26. *For they perſecute* him *whom thou haſt ſmitten, and they talk to the grief of thoſe whom thou haſt wounded.*

He giveth a reaſon of thoſe fearful imprecations on Chriſts adverſaries, becauſe they are cruel in their perſecution of him, and of the godly, even in the time of their affliction, otherwayes ſent by God. *Whence learn,* 1. It conſiſteth well with the love of God to his children, (even his only begotten Sonne Jeſus Chriſt not being excepted) to exerciſe them with ſad calamities, for bringing to paſſe the work of mans Redemption by Chriſt, and for perfecting of the ſanctification and ſalvation of the redeemed by Chriſt; of all of whom now and then it may be ſaid to God, *Thou haſt ſmitten him, and they are thoſe whom thou haſt wounded.* 2. Whatſoever may be the reaſon of the Lords ſmiting and wounding his owne children, yet their wicked enemies have no juſt reaſon to maligne them, or to trouble them, and therefore their troubling of Gods children is perſecution; *They perſecute him whom thou haſt ſmitten.* 3. The very talking and venting of ill ſpeeches, to the prejudice of Chriſts cauſe and truth, and true holineſſe in his Saints, eſpecially when they are under ſufferings and afflictions whatſoever, is a high provocation of Gods wrath: *They talk to the grief of thoſe whom thou haſt wounded.* 4. The perſecution of Gods children for righteouſneſſe, is a ſufficient ditty for all the foreſaid damnation in the preceding verſes; this is the reaſon of the juſtice of the imprecation; *For they perſecute him whom thou haſt ſmitten.* 5 The Church without breach of duty to men, may ſing and rejoyce in theſe fearful imprecations againſt the malicious enemies of Chriſt and his Church; firſt, as lovers of God more then of men: ſecondly, as followers, not of their own quarrel, but of the controverſie of the Lord of Hoſts, whoſe ſouldiers they are againſt all his enemies whatſoever; thirdly, as

to the justice of God, who will not suffer malicious enmity to be unpunished: and fourthly, as rejoycers in God's love to his people, who ownes the wrongs done to his Church and servants therein, as done to himself, and will be avenged upon their adversaries; and having decreed doom against the adversaries of his Church, will have his children to be ministers under the great Judge, to pronounce the sentence against his and their enemies; and as it were, to give out order for execution of the sentence, saying, *Let their table, let their eye, let their habitation be so and so disposed of.*

Ver. 27. *Adde iniquity unto their iniquity, and let them not come into thy righteousnesse.*

28. *Let them be blotted out of the book of the living, and not be written with the righteous.*

The seventh plague of the enemies of Christ and his Church, is this: howsoever ignorant Zelots, some of them may finde mercy; yet malicious persecuters of truth and piety grow worse and worse, and being entred into the course of persecution, cannot go off, but doe draw deeper and deeper in guiltinesse, and that in Gods righteous judgement, punishing sin by sin: *Adde iniquity unto their iniquity.* The eighth plague is, they are given over to a reprobate sense, so as they cannot lay their owne sins to heart, and so cannot see the necessity of the remission of sin, nor put a price upon the purchase of Justification unto sinners by Christ the Redeemer, nor be found among the persons justified by faith in him: *Let them not come into thy righteousnesse.* The ninth plague is this: albeit the enemies of Christ and his people may pretend to be among the number of his friends, and to have their names written in great letters, in the catalogue of the visible Church, yet God shall disclaim them for any as none of his, and thrust them from him as workers of iniquity: *Let them be blotted out of the book of the living.* The tenth plague is this, as the visible Church hath an open Book, wherein all within the external Covenant are written, as Saints by calling, and Covenanters with God for life and salvation, out of which book God dashes out the names of his wicked enemies; so God hath a secret book and roll as it were, wherein he enrolleth all true members, all the justified; and among the names of the righteous, the names of the true members of the invisible

Church

Church of the regenerate, none of the names of Christ's ... ous enemies shall be written; *Let them not be written ... righteous.*

Ver. 29. *But I* am *poor and sorrowful: ... salvation (O God) set me up on high.*

The third and last part of the Psalm, wherein is set ... the glorious event of this sad exercise in four evidences of ... victory of his faith over this assault. The first whereof is in his confident prayer, not onely to be delivered, but also to be exalted, *ver.* 29. The second evidence is, in his hearty promise of thanksgiving, *ver.* 30, 31. The third evidence is, in a prophecie of the fruit of this exercise, which the beleevers shall have by it, *ver.* 33, 33. The fourth is a thanksgiving for mercies foreseen, which shall come to the Church, and in special to the Church of *Israel*, *ver.* 34, 35, 36. All which, in as far as they concern *David* the type, are but little in comparison of Christ the Antitype. From the first evidence of the victory of his faith, appearing in his confident prayer; *Learn*, 1. It is not strange thing to see poverty of spirit and sad afflictions joyned, the one to help and season the other; *But I am poor and sorrowfull.* 2. There is as sure ground of hope of an event out of every trouble wherein the children of God can fall, as there is ground of hope of the overturning of the most settled worldly prosperity of their enemies; for the fore-named curses shall come on the enemies of the godly, but the child of God in the mean time may expect salvation, and to be set on high, which he confidently prayeth for; *But I am poor and sorrowful, let thy salvation, O God, set me up.* 3. The conscience of humiliation under Gods hand, is a great evidence of delivery out of whatsoever trouble; if a man in a righteous cause be emptied of self-conceit and carnall confidence, and brought down to poverty of spirit, and affected with the sense of sins and misery following upon it, and withall go to God in this condition, he may be sure to be helped; the poor in spirit are freed from the curse; *But I am poor and sorrowfull*, saith the Psalmist here, *let thy salvation set me up on high.* 4. The man afflicted and persecuted for righteousnesse, humbled in himself, and drawn to God for relief, shall not only be delivered, but also shall be as much exalted after his delivery, as ever he was cast down; *Let thy salvation, O God, set me up on high.* 5. The kindly sufferer of righteousnesse, ...

...ance, but such as God will allow him, as God ... him; and as he doth not look for delivery ano... he doth look for a glorious delivery this way; *Let ... O God, set me up on high.*

...30 I will praise the Name of God with a song, ... will magnifie him with thanksgiving.

... This also shall please the Lord better then an ... or bullock that hath hornes and hoofs.

... the second evidence of his victory of faith in his pro... thanksgiving; *Learne*, 1. When the Lord comforts the ... of a sufferer for his cause, he can make him glad before ... delivery come, by giving him the assurance that it shall ... and can engage his heart to solemn thanksgiving in the ... of trouble; for poverty of spirit will esteem the far fore... of delivery at last, as a rich mercy, and matter of a song; *... praise the Name of God with a song.* 2. The Lord in ... delivering of his children out of their troubles, will give ... of his greatness, as well as of his goodnesse: of his power, ... of his mercy to them, that he may have the more glo... thanks for his work: *I will magnifie him with thanksgiving.* ... worship offered in spirit and truth, in the meanest de... sincerity, is more acceptable to God, then the most pom... ceremonial service, which can be done to him without spirit ... *This also shall please the Lord better then an ox or ... that hath hornes and hoofes*; that is, which is perfect ... with nothing in the external part of commanded ser... but which we know shall be most acceptable to God, ... to study and follow that most, that we may walk be... unto all well-pleasing, in special to praise him in af... and to praise him from a contrite spirit: *This also shall ... better then, &c.*

... The humble shall see this and be glad: and ... hearts shall live that seek God.

... For the Lord heareth the poor, and despiseth not ... prisoners.

... third evidence of the victory of his faith, in the pro... fruits of his sufferings, mainly as he was a type of

Christ, who here is most intended; *Learne*, 1. The [illegible] the Saints set down in Scripture; and namely the [illegible] *David*, and of Christ represented by him, was foreseeing that it should be of great use to the Church of God in [illegible] as now we see in effect: *The humble shall see this, and be glad.* 2. The humble soul is most capable of divine knowledge and comfort; *The humble shall see this.* 3. The escape of our Lord Jesus out of his sufferings for us, and the escape of his afflicted children out of their sufferings through faith in him, is a matter of instruction, comfort and joy to every humbled believer: *The humble shall see this, and be glad.* 4. As such who are poor in spirit and truly humbled, do live upon Gods almes, and are daily at his doors for relief of their necessities, and for communion with his gracious goodnesse: so shall they thrive well in this trade; *Your heart shall live that seek God.* 5. The Lords children have a life beyond the children of men, which is able to quicken them in their deepest troubles, and to make them blesse [illegible] n their delivery out of troubles; a life moral and spiritual, whereby their conscience is comforted; *Your heart shall live that seek God.* 6. The right way for the godly afflicted to have the benefit of the troubles and events which Christ and his followers have had experience of, is to comfort themselves in hope of the like event and successe in seeking God as they did: *The humble shall see this and be glad, and your heart shall live that seek God.* 7. As the Lords poor men are much in prayer, so shall they be rich in good answers; *For the Lord heareth the poor.* 8. Whoever in defence of any point of Gods truth are put to trouble, either in body or mind, by men, or Satan, or both, they are all sufferers for God; they are all prisoners, who however soever they be misregarded by men, shall be of much price in Gods eyes: *He despiseth not his prisoners.*

Ver. 34. *Let the heaven and earth praise him, the seas, and every thing that moveth therein.*

35. *For God wil save Sion, and wil build the Cities of Judah, that they may dwell there, and have it in possession.*

36. *The seed also of his servants shall inherit it, and they that love his Name shall dwell therein.*

From the last evidence of the victory of faith, set down in

thanksgiving for the foreseen mercies which were to the Church by Christs procurement, and specially to the Jewes; *Learn*, 1. Large sense of troubles maketh way for large observation, and sense answerable of mercies; The evil of deepest afflictions the Lord can recompense with highest consolation, as the beginning and ending of this Psalm giveth evidence. 2. The soul that seeth the mercy of God toward it self, doth see also the mercy of God upon the same grounds to all others his people in *Sion*, his Church in every place and time; and he seeth the benefits of Christs sufferings to be matter of praise unto God, able to fill the whole world; and he seeth his own insufficiency for the praising of God also; and that all the creatures are all few enough, when they all concurre in this Song; *Let the heaven and the earth praise him, and the seas and every thing that moveth therin.* 3. Whatsoever condition of Gods people can be represented by the various condition, motion, settlement or commotion of heaven, earth and seas, and things therein, cannot but furnish matter of joyful praise to God, and come up to contribute to Gods praises; *Let the heaven and earth, the seas, and every thing that moveth therein, praise him.* 4. Every delivery of every believer, and above all the delivery of Christ as man from his expiatory sufferings, are earnests and pledges of the delivery of the Church militant out of all its troubles: *For God will save Sion*, saith the Psalmist, being now delivered out of his trouble. 5. As the Lord will ever maintain his Church, his *Sion* and his *Judah*; so hath he purposed to give a special evidence of this his care among the Jewes, how far soever they may at some times be from all appearance of his respect to them; for in the promise he keepeth in especially the Name of *Judah*: *He will build the Cities of Judah.* 6. What outward testimonies of Gods respect to the Jewes for Christs sake shall be given unto them, after the destruction of their Cities here presupposed, we must leave it to God, to be in due time by his own works interpreted, and to be made out according to what here is said; *That the Cities of Judah shall be builded, that they may dwell there and have it*, (to wit, the promised land) *in possession, the seed also of his servants shall inherit it, and they that love his Name shall dwell therein.* Only let us observe, that the duty of the true Citizens of the Church is, to transmit true Religion to their posterity, and that this is the best and only way to transmit also the favour of God, and the constant possession thereof unto them:

The seed also of his servants shall inherit it, and they that love his Name, &c.

PSAL. LXX.

To the chief Musician. A Psalm of David, *to bring to remembrance.*

This Psalm is almost one in words with the latter end of Psalm 40. wherein *David* being in present danger of his life by his enemies, prayeth first, for speedy delivery, *ver.* 1. next, for shameful disappointment to his enemies, *ver.* 2,3. and thirdly, for a comfortable life to all the godly, *ver.* 4. from which condition albeit he himself was very far for the present, yet he professeth he doth relie on God by faith, and prayeth for a speedy delivery, *ver.* 5.

From the Inscription; *Learne,* 1. Our most notable dangers and deliveries should most carefully be observed and remembred, and made use of; *This is a Psalme to bring to remembrance.* 2. What hard condition we have been in before, we may fall into the like again; and the same gracious means we have used before, in seeking our relief of God, we should use again; and what words of prayer we have used before, we may use again, without any either needless affectation of other words, or superstitious tying of our selves to the same words, as the example of *David* teacheth us, when we compare the end of the 40. Psalm with this Psalm.

Ver. 1. MAke haste, *O God, to deliver me: make haste to help me, O Lord.*

From the first petition; *Learne,* 1. Though death, or danger of it were never so near, God can come quickly and prevent it; and prayer is a swift messenger, which in the twinkling of an eye can go and return with an answer from heaven, as the abrupt beginning of his prayer doth teach us; *O Lord, to deliver me.* These words, *make haste,* are not expressed in the Original

the haſte was ſo great as he could not expreſſe it, till he fetch his breath. 2. As we have need of help, God will make haſte to our help; *Make haſt to help me, O LORD.*

Ver. 2. *Let them be aſhamed and confounded that ſeek after my ſoul: let them be turned backward and put to confuſion, that deſire my hurt.*

3. *Let them be turned back for a reward of their ſhame that ſay, Aha, aha.*

From the ſecond petition; *Learn*, 1. The more that the enemies of Gods people do promiſe to themſelves certainly to deſtroy ſuch of the Saints as they do pitch upon, when their purpoſe ſhall be ripe and fixed, when God doth diſappoint them they are the more confounded and aſhamed; *Let them be aſhamed and confounded who ſeek after my ſoul*, or my life. 2. All the enemies of Gods children, ſhall at laſt think ſhame of their injuries done to them, and evils which they have wiſhed unto them; to wit, when they ſhall know whoſe children they are, and what intereſt God hath in them; then at laſt ſhall they flee, and hide themſelves for ſhame; *Let them be turned backward, and put to confuſion, that deſire my hurt.* 3. The damage of the godly is the delight of the wicked; and an enemy to the godly, is he that laughs and ſcorns at the miſery of the godly; *They ſay*, when they ſee them in trouble, *Aha, aha.* 4. Albeit what ſhame the wicked do put upon the godly for righteouſneſſe, or for their ſufferings for righteouſneſſe, is not the ſhame of the godly, but the ſhame of the enemies, who doe what they can to expoſe the godly to ſhame, yet ſhall the enemies have ſhame yet more for their pains, and the terrible wrath of God ſhall chaſe them out of Gods preſence; *Let them be turned back for a reward of their ſhame, that ſay, Aha, aha.*

Ver. 4. *Let all thoſe that ſeek thee, rejoyce and be glad in thee: and let ſuch as love thy ſalvation, ſay continually, Let God be magnified.*

From the third petition; *Learn*, 1. Whatſoever be our own ſad condition at any time, we ſhould ſeek the welfare and proſperity of the reſt of Gods children, and it is the property of

each of the godly in their trouble, to wish all the rest to be partakers of the blessednesse which their own soul doth seek after, but not to be like to them in trouble or bonds; *Let all those that seek thee, rejoice and be glad in thee.* 2. If one of the godly be delivered out of his troubles, all the rest, who did pray for the delivery should rejoyce in God also, as for a benefit given to themselves; *Let all those that seek thee, rejoyce and be glad in thee.* 3. The godly do not desire deliverance to themselves or their fellowes except in Gods way, in a cleanly and holy way: and the more of God is seen in the delivery of his servants, the more are they glad in the Lord; *They are those that love Gods salvation.* 4. It is a most suitable service for the Saints, to be alwayes praising God; *Let those that love thy salvation, say continually, The Lord be magnified.*

Ver. 5. *But I am poor and needy, make haste unto me, O God: Thou art my help and my deliverer, O LORD make no tarrying.*

From the fifth petition; *Learn,* 1. Albeit we be not in such a condition, as we wish all the godly were in, yet let us lay out that condition before a pitifull God, and submit our selves to him in the condition wherein we are; *But I am poor and needy.* 2. The sense of a hard condition, is a preparation and a ground of hope to be brought out of it to a better; *I am poor and needy, make haste unto me, O God.* 3. Whatsoever dispensation we shall meet with, we should hold fast the claim of faith, and of our interest in God; *Thou art my help, and my deliverer.* 4. Having setled our dependance upon God, we may without being mistaken of God, speak all our desires to him; and having done so, should leave our supplication and ease at his feet with confidence: *O Lord, make no tarrying.*

PSAL. LXXI.

This Psalm is a Prayer of *David* in his old age, requesting for delivery from the conspiracy of *Absalom*, wherein he wrestleth with the Lord by fervent supplication, in seven petitions; all tending

to this purpose, that he may be delivered, to ver. 14. and from ver. 14. to the end, we have his confidence to be delivered, set forth in four evidences thereof. *Absalom* here is not named, nor is the particular case set down, otherwise then in generall expressions, that so it may serve the better for the larger use of the Church of God, and of the particular members thereof in their afflictions.

Ver. 1. *IN thee, O LORD, do I put my trust, let me never be put to confusion.*

The first petition is generall, wherein he professeth his confidence in God, and prayeth that he be not put to confusion. *Whence learn,* 1. As long as a childe of God doth live in the world, he must look for new afflictions, as here the experience of the Psalmist, tossed in his old age, doth warn us. 2. Look how many new troubles do befall Gods servants, so many new messengers are sent of God to call them to him; so many new errands are furnished unto them; so many new petitions are put in their mouth; and so many pressing necessities are sent to make them earnest in their supplication, and frugal in making use of their interest in God by faith, as here and elsewhere doth appear. 3. He that cometh to God must beleeve in him, and fasten his faith on God, and avow it, how weak soever he finde it to be; *In thee, O Lord, do I put my trust.* 4. Albeit such as beleeve in God, may have many tentations to mistrust God, and great fears that they shall be disappointed of their hopes, and for a time may seem to be disappointed, and put to confusion, yet it shall not be for ever; if they do not take shame unto them by distrust, they shall never have cause to be ashamed; *Let me never be put to confusion.*

Ver. 2. *Deliver me in thy righteousnesse, and cause me to escape: incline thine ear unto me and save me.*

The second petition is more speciall, for safety and delivery from his enemies. *Whence learn,* 1. The righteousnesse of God is a pawn unto the godly, that their lawfull petitions shall be granted, and especially when they seek delivery from their ungodly adversaries; *Deliver me in thy righteousnesse, and cause me*

to eſcape. 2. When the Lord giveth a heart to a beleever, he will alſo grant him audience, and a good anſwer; *Incline thine ear unto me, and ſave me.*

Ver. 3. *Be thou my ſtrong habitation, whereunto I may continually reſort: thou haſt given commandment to ſave me, for thou art my rock, and my fortreſſe.*

The third petition is, that the Lord would ſhew himſelf to him in effect, what he hath engaged himſelf to be unto beleevers according to the Covenant. *Whence learn,* 1. What the Lord is to his people by Covenant, he will be to them the ſame effectually and in deed, as their need ſhall require; and as they ſhall employ him; *Be thou my ſtrong habitation.* 2. The goodneſſe of God covenanted to his people, is not for one good turn, but for every good which they need; not for one day, but for daily uſe-making, and conſtant enjoying of it; *Be thou my ſtrong habitation, whereunto continually I may reſort.* 3. As the Lord hath all means, all ſecond cauſes, all creatures at his command, being Lord of hoſtes, to execute whatever he doth give order for to be done; ſo hath he really ſet his active providence on work, to accompliſh what he hath covenanted to every believer; *Thou haſt given commandment to ſave me, for thou art my rock and fortreſſe*: he giveth his believing in God, who is his rock, as a reaſon of his ſaying, that God was about to ſave him.

Ver. 4. *Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.*

5. *For thou art my hope, O Lord God: thou art my truſt from my youth.*

6. *By thee have I been holden up from the womb: thou art he that took me out of my mothers bowels, my praiſe ſhall be continually of thee.*

The fourth petition for delivery is ſtrenghened by reaſons taken from the wickedneſſe of the enemy, *ver.* 4. from his own cru-

in God, *ver.* 5. and from his ſong experience of [illegible] unto him in time paſt, *ver.* 6. *Whence learn*. 1. It is a great advantage to be a confederate with God, when we have to deal with his enemies and ours in any debate; *Deliver me, O my God,* (ſaith he) *out of the hand of the wicked.* 2 The integrity of the believer in a good cauſe, and the iniquity of their adverſaries in their ill cauſe, are good tokens of the believers victory over them; *Deliver me out of the hand of the unrighteous and cruel man.* 3 Confidence in God avowed againſt all tentations in Gods preſence, and ſpecially when it is of long ſtanding, is ſo ſtrong an Argument of being heard in a lawful petition, that it may perſwade the believer he ſhall ſpeed; *Deliver me, for thou art my hope, O Lord God, thou art my truſt from my youth.* 4 True thankfulneſſe will not paſs by common benefits, and true faith will read ſpecial love in common and ordinary favours, and make uſe thereof among other experiences for ſtrengthening of faith: *By thee have I been holden up from the womb, thou art he that took me out of my mothers bowels.* 5. The forming of us in the belly, and the common benefit of birth and bringing forth quick into the world, is a ſmothered wonder, and ſo glorious a work of God, that he deſerveth perpetual praiſe from us for that one work; *Thou art he that took me out of my mothers belly.*

Ver. 7. *I am as a wonder unto many, but thou* art *my ſtrong refuge.*

8 *Let my mouth be filled* with *thy praiſe,* and with *thy honor all the day.*

The fifth petition is ſtrengthened with reaſons taken from his hard condition, and from the opportunity of Gods having glory by his delivery out of it. *Whence learne,* 1. The exerciſe of the Lords children is ſome times ſo ſtrange to the beholder, as the world doth wonder at them: *I am as a wonder unto many.* 2 Knowledg of Gods Word and wayes, and faith in his Name, maketh a believer not think ſtrange, whatſoever tryal come upon him, but to reſt on Gods wil whatſoever befall him; *I am as a wonder unto many, but thou art my ſtrong refuge:* For faith doth not judg of it ſelf, as the world judgeth, but as God hath judged and ſpoken of it in his Word. 3. The more ſtrange the exerciſe of the godly be, the more glo-

rious

rious is the Lords upholding of them in it, and delivering of them out of it, and for the hope of the glory which ſhall redound to God by ſuch exerciſes, the hardſhip ſhould be the more patiently born, and the delivery ſought and expected more confidently, that it ſhall come when it may be moſt for Gods praiſe; *I am a wonder unto many, let my mouth be filled with thy praiſe, and with thy honour all the day.*

Ver. 9. *Caſt me not off in the time of old age, forſake me not when my ſtrength faileth:*

10 *For mine enemies ſpeak againſt me, and they that lay wait for my ſoul, take counſel together.*

11. *Saying, God hath forſaken him, perſecute and take him, for* there is *none to deliver* him.

The ſixth petition is ſtrengthned with reaſons taken from his own old age and weakneſſe, and from his enemies malice. *Whence learn,* 1 Such as have been the Lords ſervants in their youth, may be ſure to find God a good and kind Maſter to them in their old age, *Caſt me not off in the time of old age.* 2. Infirmities in Gods children ſhall not move loathing and caſting off, but pitying and cheriſhing of them, that they may be ſupported in their weakneſſe: *Forſake me not when my ſtrength faileth.* 3. The world conceiveth, that God doth caſt off his children, when he doth bring them under any ſad calamity, and by this meanes do think that they have not to do with Gods children when they perſecute his deareſt ſervants; yea and they encourage themſelves to perſecute them, the more that God doth afflict them; *Mine enemies ſpeak againſt me, and they that lay wait for my ſoul take counſel together, ſaying, God hath forſaken him, perſecute and take him, for there is none to deliver him.* 4. The miſconſtructions of the world, their plots and conſpiracies againſt the godly, their evil ſpeeches of them, their reſolved cruelty to undo them, are ſo many arguments of good hope that God ſhall deliver them; *Forſake me not, for mine enemies ſpeak againſt me, &c.*

Ver. 12 *O God be not far from me: O my God, make haſte for my help.*

13 *Let*

Let them be confounded and *consumed, that are adversaries to my soul: let them be covered* with *reproach* and *dishonour, that seek my hurt.*

The seventh petition for delivery and disappointing of his enemies, is strengthened with reasons taken from the Covenant between God and him, and from the glory which God shall have by foiling his enemies. *Whence learn,* 1. When tentations are most, dangers are greatest, and the assault is strongest, then doth the believer draw neerest unto God, and hold him most closely; *O God be not far from me,* &c. 2. Relying upon, and avowing of the Covenant between God and the soul of a believer, is able to bear the greatest streise whereunto tentations and troubles can drive him; *O my God, make haste for my help.* 3. God for the glory of his justice against the wicked, and the glory of his grace to his own, shal pour confusion, consumption, reproach, and dishonour upon persecuters of righteousnes, and adversaries of his suffering servants; *Let them be confounded and consumed, that are adversaries to my soul: let them be covered with reproach and dishonour, that seek my hurt.*

Vet. 14. *But I will hope continually, and will yet praise thee more and more.*

15. *My mouth shal shew forth thy righteousnesse, and thy salvation all the day: for I know not the numbers* thereof.

16 *I will go in the strength of the Lord God: I will make mention of thy righteousnes,* even *of thine only.*

In this latter part of the Psalm, is the Psalmists confidence to be delivered, set forth in four evidences thereof. The first is his resolution to persevere in hope to be helped, and in praising of God, and relying only on the Lords power and righteousnesse, and not on his own strength. *Whence learn,* 1. He that is resolved to persevere in hope, may be sure of a gracious event out of his trouble: *But I will hope continually.* 2. Resolute hope enlargeth, and stirreth up the heart unto more and more praising and thanksgiving: *I will hope continually, and I will yet praise thee more and more.* 3 The matter of the continual

tinuall praiſe of God, is partly his righteouſneſſe, [illegible] keepeth his promiſe, not onely according, but alſo above on, and giveth alſo remiſſion of ſins, which did deſerve and partly his deliverances, which he giveth to his children of danger of body and ſoul; *My mouth ſhall ſhew forth thy righteouſneſſe, and thy ſalvation all the day; for I know not the numbers thereof.* 5. Becauſe in troubles a mans own ſtrength will fail him, and fail him alſo in commanded duties; therefore the believer muſt renounce confidence in his own ability in both caſes, and lean to the furniture of God; *I will go in the ſtrength of the Lord God.* 6. Becauſe the conſcience of ſins and ſinfulneſſe ſtill doth ſtare the Believer in the face, and all to diſcourage him; the Believer muſt renounce all confidence in his own holineſſe, and relie upon the imputed righteouſneſſe of Chriſt onely, which is called the righteouſneſſe of God by faith, being witneſſed unto both by the Law and and Prophets, *Rom.* 3. 21. *I will make mention of thy righteouſneſſe, even of thine onely*; for in the point of juſtification, and abſolving of us from ſin, this *righteouſneſſe of God* only hath place.

Ver. 17. *O God, thou haſt taught me from my youth: and hitherto have I declared thy wondrous works.*

18. *Now alſo when I am old and gray-headed, O God, forſake me not: until I have ſhewed thy ſtrength unto* this *generation,* and *thy power to every one* that *is to come.*

The ſecond evidence of the Prophets confidence to be delivered, is the experience of Gods kindneſſe for time paſt, making him with comfortable aſſurance of being heard to pray for the continuance of that ſame kindneſſe for time to come. *We learn,* 1. We are all of us ignorant of God and his wayes, till he teach us by his Word, and by his Spirit, and by his giving to us experimentall knowledge thereof; *O God, thou haſt taught me from my youth.* 2. The conſcience of ſincere endeavour to make uſe of Gods gifts to us for the glory of God, and edification of others, according to our place, is very ſweet and comfortable in the day of trouble, and giveth much encouragement in approaching to God; *Hitherto have I declared thy wondrous works.* 3. He that hath had long experience of Gods mercy to himſelf, and thankfully doth acknowledge the ſame; may [illegible] himſelf

the course of Gods kindneſſe to him ſhall not [illegible] *O God, thou haſt taught me from my youth, [now] [illegible] old and gray-headed, forſake me not, O Lord.* 4. It [illegible] a noble deſign for a man who hath received gifts, whereby he may glorifie God and edifie his people, to deſtinate all the dayes he hath to live, to ſerve his own generation, and the poſterity, in communicating to them what he knoweth of the Lords all-ſufficiency, and not to love to live in this world, except for this end; *Forſake me not untill I have ſhewed thy ſtrength to this gene-ration, and thy power to every one that is to come.*

Ver. 19. *Thy righteouſneſs alſo, O God, is very high, who haſt done great things: O God, who is like unto thee?*

20. *Thou which haſt ſhewed me great and ſore trou-bles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth.*

21. *Thou ſhalt increaſe my greatneſſe, and comfort me on every ſide.*

The third evidence of his confidence to be delivered, is his looking to the unſearchable fountain of Gods wiſdome, faithful-neſſe, and omnipotency, and his expecting from this well-ſpring, that as large conſolation ſhall come forth to him, as he hath had a large meaſure of troubles. *Whence learn,* 1. Albeit the effects of Gods wiſdome, faithfulneſſe, and omnipotency, be neer unto us, and do fall under our ſenſe in his daily operations; yet the fountain thereof, which is Gods own perfection, is unſearchable, incomprehenſible, and incomparably great; *Thy righteouſneſſe, O God, is very high, who haſt done great things: O God, who is like unto thee?* 2. That which we ſee of the Lords works, may lead us up to know what is not ſeen in relation to difficulties, and power of men, and to ſee what he is able to do; and when we ſee the invisible God, we cannot chuſe but admire his Majeſty, and take him as Soveraign over all; and then, and not til then that we give him the honour of omnipotency and faithfulneſſe, can [illegible] reſt and be quiet: *Thy righteouſneſſe, O God, is very high, who haſt done great things: who is like to thee?* 3. He [illegible] acknowledgeth Gods juſtice and wiſdome in his troubles, [illegible] look to ſee Gods power and grace no leſſe evident in his de-livery

lvery and consolation: and he who in trouble hath ... infirmity, emptinesse and death, may look to see God ... life in raising him out of the grave of his trouble; *Thou hast shewed me great and sore troubles, shalt quicken me again ... shalt bring me up again from the depths of the earth.* 4. As trouble humbleth and abaseth a man before the world: so the Lord ... delivering of him, and shewing his respect to him, honoureth the man again, and exalteth him before men: *Thou shalt encrease my greatnesse.* 5. As no trouble doth come alone, but multitudes of troubles joyned together; when the Lord will humble and try a man; so no comfort cometh single or alone, when the Lord will change the mans exercise, but a multitude of comforts joyned together; *Thou wilt comfort me on every side.* 6. Losses are made lighter, and comforts weightier, when God is seen and acknowledged in them; *Thou which hast shewed me sore troubles,* (it is but a view of trouble what we have felt, when troubles are seen to come from Gods hand,) *thou shalt increase my greatnesse, and comfort me on every side.*

Vers. 22 *I will also praise thee with the Psaltery, even thy truth, O my God: unto thee will I sing with the Harp, O thou holy one of Israel.*

23 *My lips shall greatly rejoice when I sing unto thee: and my soul which thou hast redeemed.*

24. *My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame that seek my hurt.*

The fourth and last evidence of his confidence, is his promise of joyfull thanksgiving, by way of a begun song, and that for the foresight of his own delivery, and of his enemies overthrow. *Whence learne,* 1. Faith is so satisfied with Gods promise, that it can praise heartily for what is promised, before it find performance? *I will praise thee with the Psaltery, even thy truth,* ... is our interest in the Covenant, which makes us to have interest in particular promises; *I will praise thy truth, O my God.* 2. A soul sensible of Gods kindnesse, and sure by faith of the performance of his faithful promises, cannot satisfie it self in praising of God, it hath so high estimation of his fidelity, power, ... love: Therefore after he hath said, *I will praise thee,* he addeth ...

sing with the Harp. 4. How hardly ſoever a [illegible] exerciſed with troubles for a while, ſo ſoon as it [illegible] faith the Lords prepared event, It will juſtifie all the [illegible] of Gods providence, as juſt, and wiſe, and good, and in [illegible] as holy in all reſpects; *To thee will I ſing, O holy One of Iſrael.* 5. Singing with our voice unto the Lord, is a part of [illegible] all worſhip, as well as prayer with the voice, when his honour, and our inſtirring, and others edifying calleth for it; *My lips ſhall greatly rejoyce when I ſing unto thee.* 6. As the work of praiſing God requireth ſincerity, earneſtneſſe, and cheerfulneſſe; ſo the work thus done, becometh not onely honourable to God, but alſo refreſhfull to the worſhipper; *My lips ſhall greatly rejoyce when I ſing unto thee.* 7. Dangers and diſtreſſes, how grievous ſoever they be for the time, yet do they furniſh matter of praiſe to God, and joy to the party troubled afterward when the delivery cometh: *My lips ſhall rejoyce, and my ſoul which thou haſt redeemed.* 8. Beſide, ſinging of Pſalmes unto God, ſpeaking of his praiſe in all companies, and upon all occaſions, is a part of our bounden duty of thankfulneſſe for making his word good to us in the overthrow of our enemies, and delivering of us: *My tongue alſo ſhall talk of thy righteouſneſſe all the day long.* 9. The overthrow of the enemies of the godly is as certain to come, as if we ſaw it with our eyes already come to paſſe. The ſame Word of God, the ſame light and perſwaſion of ſpirit, manifeſteth the delivery of the godly, and the deſtruction of their enemies: *For they are confounded, for they are brought to ſhame, that ſeek my hurt.*

PSAL. LXXII.

A Pſalm for Solomon.

In this Pſalm under the ſhadow of King *Solomons* reigne, Chriſts gracious government is praiſed; and firſt, the Church is taught to pray for a bleſſing on King *David* and his ſons government, including Chriſts, *ver.* 1. Next, the anſwer is given by the ſpirit of the Lord in a prophecie of the bleſſedneſſe of the Reign, and Kingdom of Chriſt the Son of *David*, from *ver.* 2. to *ver.* 18. Thirdly, the uſe hereof is ſet down in thankſgiving

giving unto God, *ver.* 18, 19. and herein is the ... ment of all the desires of *David*, obtained by this ... answer, *ver.* 20.

From the inscription and prayer; *Learn*, A King may command within his kingdom many things, but he cannot command a blessing on his own government; he must make suit for this to God: He may leave a kingdom to his childe; but because a kingdom is nothing without Gods blessing, he must pray for this blessing, and seek the assistance of the prayers of the Church for this intent: and this duty Kings may crave of the Church, and Gods people should not refuse it; *A Psalm for Solomon.*

Ver. 1. *Give the King thy judgements, O God, and thy righteousnesse unto the kings son.*

From the prayer of the Church; *Learn*, 1. Gifts from God are necessary to fit a man for an office; and it is not every gift which doth make fit for a particular Office, but such gifts specially as are for the discharge of the place a man hath, and those must be asked from, and granted by God; and by this means sanctified; *Give the King thy judgements, O God.* 2. Nothing is more conducible to make a Kings government prosperous and blessed, then equity and justice, according to the revealed will of God; *Give the King thy judgements, and thy righteousnesse to the Kings son.*

Ver. 2. *He shall judge thy people with righteousnesse, and thy poor with judgement.*

3. *The mountaines shall bring peace to the people, and the little hils by righteousnesse.*

4. *He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressour.*

5. *They shall fear thee as long as the Sun and Moon endure, throughout all generations.*

6. *He shall come down like raine upon the mowen grasse: as showers* that *water the earth.*

7. *In his dayes shall the righteous flourish, and abundance of peace so long as the Moon endureth.*

8. *He*

shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9. *They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust.*

10. *The kings of Tarshish and of the Isles shall bring presents: the kings of Sheba and Seba shall offer gifts.*

11. *Yea, all kings shall fall down before him: all nations shall serve him.*

12. *For he shall deliver the needy when he crieth, the poor also, and him that hath no helper.*

13. *He shall spare the poor and needy, and shall save the souls of the needy.*

14. *He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight.*

15. *And he shall live, and to him shall be given of the gold of Sheba, prayer also shall be made for him continually, and daily shall he be praised.*

16. *There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grasse of the earth.*

17. *His Name shall endure for ever: his Name shall be continued as long as the Sun: and men shal be blessed in him, all nations shall call him blessed.*

The Prophetical answer given here to the Churches prayer, containeth above twenty benefits of Christs government, all of them tending to the glory of the King, and good of the subjects; the shadow whereof was to be seen in *David*, and *Solomons* government, though mixed with many imperfections; but the real accomplishment is only in Christ. The first is, Christs subjects shall have right rules how to carry themselves in all duties, how to behave themselves righteously, and how to be made righteous; by his direction and conduct; *He shall judge thy people with righteousnesse.* The second benefit or commendation is; Christ will see the necessities of his subjects, his humble ones, his afflicted ones, to be

ſupplied moſt diſcreetly, and the wrongs done unto them repaired: *Hee ſhall judge thy poor with judgement, ver.* 2. The third benefit is, Chriſt is not to take away civil Governments, nor Potentates places, nor the ſeveral orders and ranks of men of ſuperiour and inferiour powers, Rulers, and Judges; albeit they are to be fixed rather by him, for the good of the people: The ſuperiour as *mountaines*, and the inferior as *little hills*, ſhall find in their place for him. The fourth benefit is, Chriſt ſhall make ſuch Magiſtrates as do embrace him, for their Lord and Governour, a bleſſing to the people under them; for by their righteous government the people ſhall live quiet and ſafe in Gods ſervice under them: *The mountains ſhall bring peace to the people, and the little hills*; but how ſhall the mountains and little hills do this? *By righteouſneſs, ver.* 4. The fifth benefit is, albeit Chriſt do ſuffer his ſubjects to be brought low in the ſenſe of their own weakneſs, and in danger of being ſwallowed up by their perſecuters, yet ſhall he take their controverſie to his cognition, and deliver his people out of the hands of their adverſaries: *He ſhall judge the poor of the people: he ſhall ſave the children of the needy, he ſhall break in pieces the oppreſſours, ver.* 5. The ſixth benefit, Chriſt the true King of *Iſrael*, ſhall never want a kingdom, he ſhall never want ſubjects, but ſhall alwayes have a Church of ſuch as ſhall worſhip and fear him, and do homage unto him, ſo long as the world doth ſtand, amidſt all changes and revolutions that can come: *They ſhall fear thee as long as the Sunne and Moon endure, throughout all generations. ver.* 6. The ſeventh benefit, whatſoever ſad condition his people ſhall be in, how far ſoever ſpoiled of their luſtre and glory in the world, or in any other reſpects whatſoever, they ſhall be made as a watered down meadow poſſibly; yet Chriſt by his Word, Spirit, and effectual bleſſing ſhal revive and recover them: as graſſe cut down is watered by rain, is made to grow again: *Hee ſhall come down like rain upon the mowen graſſe, as ſhowers that water the earth, ver.* 7. The eighth benefit, all the true ſubjects of Chriſt are juſtified perſons, and devoted in their hearts to righteouſneſſe, in the obedience of Gods wil, and ſuch as do endeavour to abound in the fruits of righteouſneſſe; *The righteous ſhall flouriſh in his dayes.* The ninth benefit, Chriſts juſtified ſubjects and ſtudents of holineſs, ſhal have peace with God, peace abounding and paſſing all underſtanding, *laſting peace*, without end, in all revolutions of generations. *The righteous ſhal flouriſh, as have abundance of peace ſo long as the world endureth. v.* 8. The tenth benefit of Chriſts government is

enlargement of the Church and number of his subjects, according to the length and breadth of Gods promises made to his people *Israel*, whether *Israel* in the letter, or in the Spirit. *He shall have dominion also from sea to sea, and from the river unto the ends of the earth, ver.* 9. The eleventh benefit of Christs government is more special; whomsoever he pleaseth to make subjects unto himself, how wilde and savage soever they be, yea, how great enemies soever they have been to his Kingdome, he shall tame them, bring them in subjection to himself, and to exact humble submission unto his commands: *They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust, ver.*10. The twelf benefit is yet more special; The Kings and Rulers of the Gentiles shall find it a blessing to themselves, and to their dominions, to be under Christs government, and shall effectually contribute their riches, power, and authority to advance the Kingdome of Christ, their sovereign Lord and Protector: *The kings of Tarshish, and of the Isles shall bring presents: the kings of Sheba and Seba shall offer gifts, ver.*11. The thirteenth benefit of Christs government, is so great an enlargement of his Kingdome, by bringing of all Kingdomes and Nations some way under his Scepter, that the Prophecie of *John* the Divine, *Rev.* 11. 15. shall be acknowledged to be fulfilled; *All the kingdomes of the earth are become the Lords, and his Son Christs*, how improbable soever this may seem: Answerably hereunto is it said here, *Yea all kings shal fall down before him, all nations shall serve him, ver.*12. The fourteenth benefit serving for the commendation of his government, is by way of giving a reason of the marvellous enlargement of his Kingdome, from his care of the meanest of his subjects, from his tender pity toward them, love and estimation of them. The care Christ hath of his subjects is such, that there is not one so poor in all his Kingdome, of whom, and whose necessities, and whose particular petitions he doth not take most particular and exact knowledg, whose petitions being presented in the sense of his need, he doth not grant; *He shall deliver the needy when he crieth.* There needeth no Mediator between him and his subjects, *He heareth the needy when they cry.* The man that hath none within him or without him, to commend him to Christ, to help, relieve, or comfort him in heaven or earth, is not forgotten by Christ, but delivered from that which he feareth: *He shall save the poor, and also, him that hath no helper*; and this by teaching his subjects to bear troubles, by strengthening

ing them for the burden; by comforting them in their grief, by giving a delivery to their ſpirits by faith, and a full delivery at last, *v.*13. The fifteenth benefit and commendation of Chriſts government, he doth not exact any thing of his ſubjects, but that which he offereth to furniſh and enable them to diſcharge: he lets none be tempted above his ſtrength; he taketh ſmall beginnings in good part, he ſpareth the rod in a great meaſure, mitigates the correction, and in midſt of wrath he remembreth mercy: *He ſhall ſpare the poor and needy*; whatſoever hard exercise he put them to, he will give them their ſoul for a prey: They ſhall not periſh, who in the ſenſe of their need depend upon him: *He ſhall ſave the ſouls of the needy*, *ver.* 14. The ſixteenth benefit and commendation of Chriſts Kingdome, albeit the Lord ſuffer his ſubjects to be tried with hereſies and ſeducers, by oppreſſors and perſecuters, yet he will aſſiſt them in the trial and bring them out of it: *He ſhall redeem their ſoul from deceit and violence*, and if for his own glory he put any of them to lay down their life for his cauſe, it ſhall be a point of ſpecial honouring of them, as of precious ſonnes, whom he eſteemeth much of, both living and dead; *Precious ſhall their blood be in his ſight*, *ver.*15. The ſeventeenth benefit and commendation of Chriſts government is from his everlaſting indurance; albeit other Kings die, and leave their kingdom to their ſucceſſor, yet it is not ſo with Chriſt, he indureth for ever: his death for paying the ranſom of our ſins, did not interrupt his reign, but made way for his more glorious reigning, after his reſurrection; he hath life in himſelf, as in the fountain; *He ſhall live*, he ſhall live conquering, and bringing in moe ſubjects, who ſhall pay tribute unto him; *To him ſhall be given of the gold of Sheba*. The eighteenth benefit and commendation of Chriſts Kingdom is this, Chriſt ſhall be well beloved of all his ſubjects, whoſe exerciſe it ſhall be to wiſh and pray for the proſperity of his Kingdom, Church, and myſtical body, and who ſhal commend and praiſe his glorious and lovely Majeſty; *Prayer alſo ſhall be made for him continually, and daily ſhall he be praiſed*, *v.*16. The nineteeth benefit and commendation of Chriſts government is, that a little ſeed of his precious Word ſowen among men, of whoſe converſion there might be leaſt hope, like a handful of corn ſowen upon the mountains or moſt barren ground, ſhall have a glorious increaſe of the converſion of many notable Saints, like as corn in a barren place ſhould grow up like Cedar-trees; *There ſhall be an handful of corn in the earth, on the top of the mountains, the fruit thereof ſhall*

...on: and this blessing of the Gospel he can make ...thout prejudice of the manured land of Churches al...anted, which are as cities inhabited; those he can blesse ...ll blesse at his pleasure, with the abundant growth of ...mongst them; *And they of the City shall flourish as the ... of the earth*, ver. 17. The last commendation and bene... Christs government, summeth up all that can be said in ... four generals; 1. That Christs Name, fame and honour, ...ll be perpetuated from one generation to another, for the run... of his benefits to his subjects, and for the course of his ...gments on his enemies: *His name shall endure for ever; ...ame shall be continued as long as the Sun.* 2. His Gospel ...ll spread further and further among men, to deliver his own ...the curse due for sin, to make them partakers of the bles... of full felicity; *Men shall be blessed in him.* 3. It shall be ...in to seek blessednesse any where, except in him onely, who ...the procurer, applier and maintainer of true blessednesse; ...y whereunto is, to come to God in and through Christ: *In ...shall be blessed.* And 4. Such a fulnesse of converted ...ilies at length shall be brought in, that the blessednesse of ...Gospell of Christ, and of spirituall communion with him, ...the riches of his goodnesse and grace shall generally be ac...ledged in all the world; *All Nations shall call him ...ed.*

Ver. 18. *Blessed* be *the* LORD *God, the God of ...el, who only doth wondrous things.*

19. *And blessed* be *his glorious Name for ever, ...d let the whole earth be filled* with *his glory. Amen, ...d Amen.*

After this gracious answer of the Churches prayer in so glori... prophecie of Christ, thanksgiving and praise is endited ...the Church, to be offered up to God for this mercy. *Whence* ... 1. When the heart hath beleeved what the ear hath ...of the blessednes to be found in Christ, the mouth should ...ed to praise and blesse God; *Blessed be the Lord God, the ...God of Israel.* 2. As the keeping of the race of *David* till the ...of Christ, distinct from other families; in so many revo... of affairs, as were between *Davids* reign and Christs ... is very wonderfull: so the enlarging of the Kingdome

of Christ, since he came, is full of wonder also, whether to the King, or to the subjects converted, or the way of ing them, by the preaching of his Word, or the pres continuing of Christs Kingdom in the world amongst Devils and wicked adversaries, all his subjects being so sinfull as they are; It is a matter of great wonder indeed. *Blessed be the God of Israel, who only doth wondrous things.* There are no wonders like the wonders done in the Redemption of by Christ, yea there is no other who can work any wonders, by Christ alone. 3. As the blessings of Christ are everlasting, should the thanksgiving for them be; and no lesse can come the heart of a true beleever, who, the more he thinks of Christ, the more glory he seeth in him; *And blessed be his glorious Name for ever*, saith he. 4. Before Christ do put an end to his work and give up the Kingdome to the Father, his glory shall shine in all the parts of the world, for the prayers indited to the Church are not vanishing wishes, but reall promises, and certain prophecies; *Let the whole earth be filled with his glory.* 5. As faith sets to its seal unto the truth of Gods Word, in speciall what concerneth the salvation of men, and the glory of God in Christ, so love to both the glory of God, and salvation of souls sets to its seal also; or both faith and love do subscribe the same truth of God in both respects, again and again: *Amen, and Amen.*

Ver. 20. *The prayers of David the sonne of Jesse, are ended.*

This closure of the Psalm is added by the Psalmist *David* himself, and is a part of the text; serving first, to shew, that this was the last of the Psalmes, endited by the Spirit to him a little before his death, when *Solomon* was now reigning; howsoever in the order of providence it be not in the hindmost place of this book of the Psalmes. And next, it serveth to shew, that in this answer made to his prayer set down in this Psalme, all his desires were granted, both concerning himself and his house; for he could wish no more. And thirdly, it serveth to shew his mean estimation of himself, notwithstanding of the Lords lifting him up so high, that so the grace of God in him might be the more conspicuous; for which causes he calleth himself *the sonne of Jesse*. *Whence learn*, 1. As a man liveth, so he dieth: *David* was a worshipper of God all his life, and then when he hath given over the Kingdom to his Sonne, and is

...he is upon the same work of praying and singing ... Gods glory and edification of his Church. 2. The ... Christ, contemplation of his glory, seeking ... ...reeing the inlargement of Christs Kingdom, is a ...comfortable closing of a mans life, as here we see it ...ore of true humility and sincere love to God, to ...ves, and acknowledge our low condition, wherein ...s as when he did let forth his love to us, that thereby ...mend the riches of Gods goodnesse and grace unto ...gh here in *David*.

PSAL. LXXIII.

A Psalme of Asaph.

...ist setteth down here the doctrine of Gods goodnesse ...faithfull, however he seem to deal with them, ver. 1. and ...h it by his own experience: Wherein first, after he had ...d to see the wicked prosper in the world, comparing his ...mities with their prosperity, ver. 2, 3, 4, 5, 6, 7, 8, 9, 10, ...he was like to be overcome with the tentation, & to for-...sake course of godlinesse, ver. 13, 14. Next with this tentation ...wrestles, ver. 15, 16. And thirdly he getteth the victory, by ...ding the Word of God, v. 17, 18, 19, 20. In the last place, ...h a fourfold use of this experience; the first whereof ...acknowledging of his own weaknesse under the tentati-...21, 22. The next is, the confessing of Gods kindnesse ...the time of tentation, ver. 23. The third is, the con-...of his own faith for time to come, ver. 24, 25, 26. ...th is, his resolution to draw more near to God hind-...27, 28.

TRuly God is good to Israel, even to such as are of a clean heart.

...ine set down in this verse, is the result of his ...after he had gotten the victory of the tentation, which ...confirm the blessednesse of believers, whensoever ...condition should be found more miserable then ...of the wicked. *Whence learn.* 1. As the tentations ...also as the weakning of our believing of saving

doctrine, to our exercises, our experiences of conflict, the tentation, and our victories over it, should prove fatal to much the more, to hold fast that truth which the tentation did oppose; After this experience the Prophet not only holds forth this doctrine, *That God is good*; but also ascribes unto it, *truly, yet, or notwithstanding*. 2. However the Lord seem to deal more hardly with humble beleevers, and worshippers of him, then with the wicked; yet is his dispensation toward them alwayes for their welfare: *Truly, God is good to Israel.* 3. Those persons are true Israelites, who not only do cleanse their conscience by the blood of the Lamb of God, but also study to be holy in soul and body in the sincerity of their heart: This is the cleanneſſe of heart which the Scripture teacheth; *God is good to Israel, even to such as are of a clean heart.*

Ver. 2. *But as for me, my feet were almost gone, my steps had well nigh slipt.*

3. *For I was envious at the foolish, when I saw the prosperity of the wicked.*

The Psalmist compareth his late carriage under a tentation unto the rule of this doctrine, and doth acknowledge that he did not hold it so firmly as he should have done, but was almost driven from the maintaining of it. *Whence learn*, 1. In the time of adversity a beleever may prove weak in the faith of that truth which was not questioned by him in prosperity, and be near hand unto the quitting and renouncing of it; *But as for me, my feet were almost gone, my steps had well nigh slipt.* 2. The Lord so farre decipher the weakneſſe of his children, as to let them be brought to the very brink of miscarrying of a necessary and saving truth, yet he preventeth their fall of it altogether; they may be very near the fall, and not fall altogether: *My feet were almost gone, my steps had well nigh slipt.* 3. The godly will not stand to confesse to their own shame their own weakneſſe, when it may serve to strengthen others, and give warning to prevent the fall of others, in this way prove profitable to others, as in this example we see. 4. The measure of our faith or love to God and to Religion, the measure of our faith to obey known truth, is best known in the time of tentation, when the object is in our eye, and the tempta-

to insnare us? *I was envious at the foolish, when*
I saw the prosperity of the wicked. 5. If the prosperity of the
trouble of the godly be looked upon, in respect of
worldly estate only, it cannot chuse but trouble a
; I was envious at the foolish, when I saw the pros-
wicked.

For there are *no bands in their death: but*
their strength is firme.

They are not in trouble as other *men: neither*
are they plagued like other *men.*

Therefore pride compasseth them about as a
chain: violence covereth them as a garment.

Their eyes stand out with fatnesse: they have
more than heart could wish.

They are corrupt and speak wickedly concerning
oppression: they speak loftily.

They set their mouth against the heavens: and
their tongue walketh through the earth.

Therefore his people return hither, and waters of
a full cup are wrung out to them.

the prosperity of the wicked, which stumbled him,
in particular in these verses, *Whence learn*, 1. Al-
multitude of the wicked are subject to such out-
as others are; yet to some of them, yea and to
most of them, God for his own holy ends useth to
body, long life, little sickness, and a quiet death,
of it is come, and in their death to keep
many troubles, which others are subject unto: and
not love them, nor approve any whit more of
There are no bands in their death, but their
; they are not in trouble as other men, &c.
liberally the Lord deals with the wicked, they are
olent and proud, and vain glorious; they are the
and violent oppressors of others: their prosperity
them, and serveth to increase their wickedness;
pride compasseth them as a chain; violence covereth
them

them as a garment. They glory in their oppression. God bestow riches on the wicked, and more then they reasonably wish, and doe give them health of bodie to make their riches as they please, so as the swell for fatnesse, (abundance should oblige a man to serve the Lord more) yet the recompence they render to God is this, they grow more and more vicious in their own persons, and doe more and more injuries to their neighbours; *They are corrupt and speak wickedly concerning oppression:* They feare neither of God nor man, but openly in their speech despise all authority over them; *They speak loftily:* They jeer and mock religion, and speak blasphemously of God and his providence: *They set their mouth against the Heavens:* They speak as they please of all things, and all men, not caring against whom they speak, or what they speak to any mans prejudice; *Their tongue walketh through the earth:* not caring whom it tread upon or what it abuse. 4. The prosperity of the wicked, and their thriving in ill course, doth ensnare many inconsiderate people, even members of the visible Church, and moveth them to follow the courses of the openly wicked, and to make defection from their professed duties; *Therefore his people return hither,* saith he; that is, men stumble at righteousnes because of trouble, and follow the course of the wicked for love of worldly advantage; as unrighteousnes with God, to give both the bait for a while to such fish-lings, and the hook also, for hardening them in their own choice; *And waters of a full Cup* (saith he) *are wrung out to them:* that is, they finde some worldly commodity by transgression. 6. There is a threefold tentation to draw a man from the course of holinesse unto looseneſs and prophanity: one, that the wicked are observed to prosper in the worlds another, that students turn off a good course, and follow the example of the wicked: and a third, when those backsliders also seem to prosper in their defection; as here: 1. The wicked do calumniate the good course, and they prosper. 2. Gods people return for love of prosperity. 3. *Then waters of a full Cup are wrung out unto them.* All these things may concurre, and in the mean time is most damnable, notwithstanding.

Ver. 11. *And they say, How doth God know? and is there knowledge in the most High?*

11. In

these are *the ungodly, who prosper in the world, they increase* in *riches.*

ingeth in the poor deluded people defending their, and their following the example of the ungodly, and themselves in their evil course, saying in substance, God suffered the ungodly, he would not let them prosper in the world, and heap riches upon them as he doth: in substance to blaspheme God as an ignorant Governor of the world, or a misregarder how men do carry themselves *Hence learne*, 1. When men are once ensnared in an evil, they will seek reasons to justifie themselves; those things which did insnare them, doe also hold them; for they *drink the dregs of a full Cup are wrung out, do say, How doth God know?* and are ready to reproach the Lord, if he do not answer to their fancy, yea and to blaspheme God, rather then themselves for their faults, as these words do import, *How doth God know?* that is, how can it be, that God can judge of such mens wayes as wrong, seeing he doth prosper them? 3. To think that God is well-pleased with the wicked, because they prosper; and that he respects the godly, because he doth afflict them more then the wicked, is in effect to say, The Lord is not wise that doth rule the Nations, and dealeth so hardly with his friends; for so they are oppressed by the world: *Is there knowledge in the most High?* It seemeth very reasonable to carnal reason, that if there were ungodlyness, he should not suffer the ungodly to prosper in the world: and if he will suffer them to prosper, then there is no ungodlyness; and therefore when it is clear to them that the ungodly do prosper, they conclude, *that God* (of whom they take no notice of ungodliness, or is not displeased for it) for here is their proof, *Behold* (say they) *these are the ungodly who prosper in the world, they increase in riches.* This is that deceiveth the ungodly and the misbelieving world in Gods dispensation, is, that they look only to that which is done by God in this world; no punishment after death, nor reward after death do they think upon; *These are the ungodly* (say they) *who prosper in the world.* 6. In the very tentation wherein the wicked is ensnared, the worme of their gourd, and the ruine of their felicity is discovered: their felicity is but in this world, their prosperity is but in this present world; *They prosper in the world*, say they.

Ver.

Ver. 13. *Verily I have cleansed my heart in vain, and washed my hands in innocency.*

14. *For all the day long have I been plagued, and chastened every morning.*

Here is the well near slipping of the Psalmists feet, set down in his begun yielding unto the devils tentation, forcibly born in upon him, and repeated over by him, after the manner of a resolute conclusion, condemning all his former course of holiness upon this one poor pretence, because he seemed to himself more miserable then the wicked were. *Whence learn*, That tentation sometime may be so powerfully born in upon the spirit of a child of God, as it may seem to be admitted, yielded unto, and subscribed unto as truth, as here we see; *Verily I have cleansed in vaine, &c.* 2. The true course of sanctification consists in the study of cleansing a man from all pollution both of soul and body, or *in cleansing the heart and the hands*, as here set down: The heart is cleansed by the blood of the expiatory sacrifice laid hold on by faith, and by the begun works of the holy Spirit manifested in the hearty resolution, purpose and study of holiness; the hands are cleansed by a blameless and harmless conversation or course of life and actions: *I have cleansed my heart and hands in innocency.* 3. When a man is under a temptation or in a fleshly temper of spirit, for the present: he puteth a low price upon any good he hath done, and forgetteth by whose strength he did it; he forgetteth Gods part, and his glory, and looketh for the Psalmists part, was the consenters part, the instrumental part, and he was in the point of action only a subordinate agent, and co-worker at the best by a borrowed strength, and as if all the work had been his work alone, *In vaine* (saith he) *I cleansed my heart, and washed my hands in innocency.* 4. Which is the break-neck of the wicked, may readily be a stumbling-stone for a time to the godly: that which is the unrecoverable deadly sickness of the wicked, may be the hot fever or distemper of the godly for a season. In special, as the natural man at all times doth look only to this present world, and to what may make him prosperous or miserable in this present life, so it may befal the godly man also in a fit, at a time, to look upon temporal prosperity and trouble, as here we see the godly man looketh only to his present troubles; *For all the day long have been plagued*; never a word here of his sweet consolations

bestowed on him. 5. To finde some new crosse from God immediately, or from the world, or from Satan, or from our own corruption, is no strange thing to the godly. *All the day long I have been plagued, and chastned every morning*, saith the Psalmist: even when he was daily cleansing his heart, and washing his hands: so doth divine wisdom see it fit for the good of his children, and glorifying of his own Name.

Ver. 15. *If I say, I will speak thus: behold, I should offend* against *the generation of thy children.*

Thus have we seen his tentation. In the next place, we have to do with it, by bringing this conclusion suggested by him to a further examination: and first, of humane reason, which he perceiveth, that if this conclusion should be maintained, then the Church of God in all ages, and all the godly from the beginning of the world should be condemned as miserable men: which consequence he thinketh to be a rash condemning of the constant resolution of the godly wise in all ages past. Observe, 1. Tentations driving at the subversion of faith in Christ, and holinesse of life, do finde resistance in the heart of a renewed man, how farre soever they seem to prevaile at first: for the seed of God remaineth in him, the principles of spiritual life, the infused habits of saving grace, the new creature by the new-birth, do make opposition, as in this example we see. The way to take up and decipher Satans tentations, is to consider what they aim at, tend unto, drive at, what may be the conclusion thereof: *If I say, I will speak thus*, then such a thing follows. 3. So long as a tentation remaineth under dispute, and is not come to a setled decree and resolved practice, it hath not obtained full victory; it is with the Psalmist here, as it was suggested and seemingly yielded, no more yet, *If I say, I will speak thus.* 4. Whosoever doth condemn the holy conversation, because the world doth so, or because he doth follow such a course, he doth an high injury to the Saints from the beginning of the world, and to God the Author of all holinesse; *If I should speak thus, behold, I should offend the generation of thy children.* 5. The godly are not the authors of their own spiritual being, the making them new creatures is the work of God, they are the children of God, begotten

begotten of him, by his Word and Spirit, and d[illegible] Father in wisdom and righteousnesse; so doth the [illegible] them in the time of his hard exercise here, [illegible] *Gods children.* 6. In our disputing with tentations [illegible] pons of reason, we shall do well to make God Mo[illegible] disputants, and to look to God in our reasoning, [illegible] his testimonies rectifie every thing, lest we reason amiss, [illegible] the Psalmist doth; *I should offend against the gener[illegible] children.* 6. We ought to reverence the judgment of [illegible] and the more universally their judgment is one, and [illegible] gether in a point of controversie, the more fear should [illegible] to dissent from them, as the Psalmists example teacheth us.

Ver. 16. *When I thought to know this, it [illegible] painful for me.*

17. *Until I went into the Sanctuary of God, [illegible] understood I their end.*

18. *Surely thou didst set them in slippery [illegible] castedst them down into destruction.*

19. *How are they* brought *into desolation [illegible] moment? they are utterly consumed with [illegible] rors.*

20. *As a dream when one awaketh: so, O [illegible] When thou awakest, thou shalt despise their [illegible] mage.*

In the third place, finding himself not yet satisfied, [illegible] sulteth the Oracle of God, revealed in his Scripture, [illegible] nances of his house, and so he findeth his doubt resolved [illegible] dory over his bitter tentation granted unto him, *When*

1. When a man doth see himself in a mist, and [illegible] Lords way, he is not able by himself to find it again; [illegible] strongest of humane testimonies will not settle him [illegible] him quiet; *When I thought to know this, it was [illegible]*

2. The last refuge of brangled faith, is God himself [illegible] his will in his Word and Ordinances; no setling of [illegible] of doubts in Divinity, but by the Scriptures; *It was [illegible] for me until I went unto the Sanctuary of God;* [illegible] consulted the Scriptures, and considered what God [illegible]

by his Ordinances; this did satisfie and settle
the Lord hath revealed in Scripture what shall be the
of mens course, who studie not to walk according
tion, how prosperous soever they may seem to be;
the felicity of men is not to be known by Gods out-
fluxion of worldly comforts or crosses, therfore the
must put the difference; *Then understood I their end.*
ever alterations and changes the godly man be subject
temporal condition, bodily or spiritual, yet his felici-
stood unto him on the rock; but the felicity of the wicked
on the sand; the higher they are lifted up in that se-
which only they do affect, the more near are they
and fearful ruine: *Thou hast set them upon slippery places.*
ever may seem to the wicked themselves, or to the world,
godly who look upon the wicked, how little appearance
be of their fall; yet it is decreed it shall be: for
nding of all appearance it is said, *Surely thou hast set*
slippery places. 6. As the wicked do not arise unto any
or power in the world by themselves, but the Lord is
them up for his own glory; so they do not fall of
acord, but the Lord doth cast them down: be-
own weight, they have the throw of the right
the Lord, who sheweth his power in the overthrow, and
them to more deaths then one; *Thou castest them down*
tion. 7. The wicked perish suddenly, when neither
ves nor others are looking for their ruine, in a way
wonderful then their lifting up was; *They are de-*
are they brought into desolation as in a moment? 8.
ction of the wicked is ful of terrour, how sensibly so-
of them go away; all their riches, honour and prosperi-
from them, and in great wrath they are sent out of
never to see any token of favuor again; they are adjur-
verable perdition of soul and body for ever: *They*
consumed with terrours. 9. When the wicked are flou-
with, ease and honour, men do think that God is as
; but the truth is, both the wicked themselves, and
upon them, and do judg them to be happy, are in a
they shall see when the Lords time is come to execute
on them; for then all their riches, honour, pleasure and
shall be found nothing but a despicable picture of these
a dream when one awaketh: so, *O Lord, when thou a-*
despise their image.

Ver.

Ver. 21. *Thus my heart was grieved, and I was pricked in my reins.*

22. *So foolish was I and ignorant: I was as a beast before thee.*

In the fourth place, he maketh a six-fold use of this sentence. The first is this, that by it he is taught how weak and foolish he is in himself, and how unable to stand in time of temptation. *Whence learne,* 1. Hardly will a man discern a sinful temptation, when he is under it. The best sight to discern the danger of a temptation is, when it is overcome and past: look how well pleased a man is, when the temptation is beautified with specious colours of carnal reason, so much will he be displeased with it when it is seen, and discerned by spiritual light, as here we see in the *Psalmists* experience. 2. Much trouble do we bring to our own spirits, when we examine Gods dispensations by carnal reason, and not by the Scripture; and we may thank ourselves for the misery which we draw upon our selves, as the *Psalmist* doth; *Thus my heart was grieved, and I was pricked in my reins.* 3. So soon as the godly can perceive their own errour, they will no longer maintain it, and no man will more sharply condemn them for their fault then they will do themselves: This is the fruit of their uprightnesse, and ingenuous honesty of heart; *So foolish was I and ignorant.* 4. The sin of envy, and mal-content with Gods afflicting of us, and sparing of the wicked, hath its own judgment bound upon the back of it: for as a sower leavened vessel turneth all things put into it unto sourenesse, so the envy of the prosperity of others make all the good things that God doth to our selves, uncomfortable, and unpleasant unto us. The Word *My heart was grieved*, is in the force of the original, *My heart was imbittered, made sour, and leavened.* 5. Passion of mind, rising upon the mistaking of Gods providence, is like the pain of the gravel in the reins, very troublesome till we be rid of it; *I was pricked in my reins*, is a similitude borrowed from the bodily pain of the gravel. 6. Carnal reason not corrected by Gods Word, is beastly ignorance: it may bear some sway for reason among foolish men, but indeed it is nothing better than but bruitish folly; *I was as a beast before thee.*

Ver. 23. *Nevertheless, I am continually with thee: thou hast holden me by my right hand.*

use of this exercise, is the acknowledgment that his grace, and Gods obedience, depended only upon the whose powerful sustaining of him he was kept from utterly overcome by the tentations of Satan, and from falling the way of God by the tentation. *Whence learn*, 1. The perseverance of the Saints, is not of themselves, but of the Lord, who doth not forsake them, when they of themselves are ready to forsake him, but by his power secretly uphold them, and keep them to himself: This doth the Psalmist here acknowledg; *Nevertheless I am continually with thee.* 2 When we have some proof of our own folly and weakness, and ill deserving, then we most clearly see and confesse Gods grace and power in preserving of us; *Thou hast holden me by my right hand.*

Vs. 24. *Thou shalt guide me with thy counsel, and afterwards receive me* to *glory.*

The third use is the confirmation of his faith and hope in all for time to come. *Whence learn*, 1. The Believer, how weak soever he be of his own weakness, may be perswaded of his own perseverance, by looking on Gods constancy, and felt expressions of his work of grace in him in time past; *Thou wilt guide me with thy counsel, &c.* 2. There is an unseparable connexion between walking by Gods direction in the time of this life, and entering into heaven after this life: and he who is resolved to walk by the rule of Gods direction, may promise to himself to be received into glory immediately after his journey in this life; *Thou shalt guide me with thy counsel, and afterward receive me to glory.* 3 Albeit the Believer may meet with many doubts and difficulties in his way, yet hath he a guide to direct him, and a rule to walk by; to wit, the Word of God revealed in the Church militant, whereby he may be advised effectually how to walk in the way to heaven: *Thou wilt guide me with thy counsel.*

Vs. 25. *Whom* have *I in heaven* but thee? *and there is none upon earth that I desire besides thee.*
My flesh and my heart faileth; but *God* is *the strength of my heart, and my portion for ever.*

The fourth use of this exercise is, the setling of his affection

and confidence on God, as the matter of his satisfactory ment, and upholding, when all creatures failed him. *learn*, 1. As nothing can give true contentment, except God: so God will have us to loose our heart from all creatures, and expect no contentment in any of them, but in himselfe; *Whom have I in heaven but thee? and there is none on earth whom I desire besides thee.* 2. He that seeth Gods sufficiency, seeth also the emptinesse of the creatures, and nothing to be in them, but what they have of God. A Believer may see that he needeth nothing in heaven or earth, but communion with God, to make him fully blessed; *Whom have I in heaven but thee? and there is none on earth that I desire besides thee.* 3. As to finde all things to faile us, except God, in the time of trial, doth serve to loose our affections and confidence off them: so to find help in God when all things do faile, serveth to tie the heart of a believer strongly to the Lord; *My heart and my flesh faileth me, but God is the strength of my heart.* 4. When the Believer hath seen his own strength fail him, and yet not the less doth believe in God, he shall find his failing heart, and fainting courage upholden, and his own exhausted strength supplied with a greater strength from God: *My heart and my flesh faile me, but God is the strength of my heart.* 5. Every man seeketh something for his portion; some one thing in the creature, some another, but the believers portion is the Lord himself, and no lesse will content him: *The Lord is the strength of my heart, and my portion.* 6. This is the believers advantage above all that do seek their blessednesse in the creature; for his portion is the eternal God, and he is made an everlasting enjoyer of him: *God is my portion for ever.*

Ver. 27. *For lo, they that are far from thee, shall perish: thou hast destroyed all them that go a whoring from thee.*

The fifth use is his resolution to draw nearer unto God: the reasons of which resolution are two; one because they perish who do not draw neer to God: *ver.* 27. The other is, great advantage is to be had by drawing near to him, *ver.* 28. *Whence learn*, 1. The Lords child doth profit by hardest exercises, and his tentations being resisted by faith, do leave him in better case then they did find him: his knowledge of Gods wayes, his faith, his love to God, and hatred of wicked courses are augmented

is to be seen. 2. They whose confidence, affections, course of life and actions do run toward, and cleave unto the creature, do depart from God more and more; for here they are said to be *farre from God*: and they that depart from God do draw neer to eternal perdition: *They that are farre from thee shall perish.* And howsoever this truth be not believed, yet it is as sure and certain, as if it were seen with our eyes; *For lo, they that are farre from thee, shall perish.* 3. A chaste soule hath no choice, no love to delight it self in contentedly, except God: no confidence to rest it self upon, but God. And whosoever do seek their delight and satisfaction in the creature, especially if they be members of the visible Church, in Covenant with God, they are adulterers: *They go a whoring from God*: and they shall not find felicity in the creatures; but perdition, no lesse certainly, then if it were already past: *Thou hast destroyed all them that go a whoring from thee.*

Vers. 28. *But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.*

In this verse, he giveth the other reason of his adherence unto God, from the advantage he findeth by so doing, and closeth the Psalm with the sixth use of his experience, which is the fixing of his faith on God, that his experiences may be more and more frequent, and he may be a fitter instrument to glorify God. *Whence learne,* 1. The right use of the perishing of the wicked, is to be more holy, and to seek nearer communion with God, as our only blessednesse, how many soever depart from him: *They shall perish who are farre from thee; but it is good for me to draw neer to God.* 2. No man is so near in communion with God in this life, but there is a further degree to be aimed at, and possibly to be found; as there are degrees of departing from God, so also degrees of coming near unto him; and the better for us, the nearer we draw: *It is good for me to draw near to God.* 3. The life of all assaults against our faith, is more and more to fix our faith and confidence on God; for this is the use the *Psalmist* doth make of the assault spoken of in this Psalm: *I have put my trust in the Lord God.* 4. None but a believer can discern the Lords working, it is only faith that giveth a right construction unto all the Lords works; only faith makes men fit instruments to glorify God: *I have put my trust in the Lord God, that I may declare all thy workes.*

works. 5. As the Believer is the best observer of G[illegible] and fittest to set them forth before others; so he is the [illegible] greatest experience; and he of all men is filled with most [illegible] of Gods praise: for the Lord never disappoints the Believer, but makes him have new proofs of his wonderful wisdom, power, and goodnesse; so doth the Psalmist lay his reckoning: *I have put my trust in the Lord God, that I may declare all thy works.*

PSAL. LXXIV.

Maschil of Asaph.

Of this Psalm there are three parts. In the first the pitiful lamentation of the Church presented unto God, because of the destruction of *Jerusalem*, and burning of the Temple by the *Chaldeans*, to *v.* 11. In the next is the strengthening of the faith and hope of Gods people, that God would send a delivery, to *v.* 18. In the third, there are sundry petitions for relief of his people, restitution of his own work, and suppression of his enemies, to the end of the Psalm.

Ver. 1. O *God, why hast thou cast* us *off for ever?* why *doth thine anger smoak against the sheep of thy pasture?*

2 *Remember thy congregation* which *thou hast purchased of old, the rod of thine inheritance* which *thou hast redeemed, this mount Sion, wherein thou hast dwelt.*

In the first part of the Psalm there is a lamentation and prayer for relief in general, *v.* 1, 2. Secondly, a complaint against the enemy, laying forth before God the desolation which the *Chaldeans* had made, especially in destroying the Temple, *v.* 3, 4, 5, 6, 7, 8. And thirdly, a prayer unto God for vengeance upon them for their pains, *v.* 10, 11.

From the lamentation and prayer for relief in general; *Learn.* 1. In all judgments inflicted by whatsoever instruments, the Lords people must look first to God; and albeit wrath, and [illegible]

wrath do ſtare them in the face, as hardly it can be other-wayes when God putteth hand in his own Temple, and taketh away all the tokens of his preſence from among a people, and ſeemeth to caſt them utterly off; yet muſt they make their addreſs to God, how angry ſoever he ſeem to be; as here the Church under this ſad judgement doth ſaying, *O God, why haſt thou caſt us off?* 2. In the point of caſting off, and fear of caſting off for ever, the Lord craveth no yielding and ſubmiſſion to the preſſing thoughts thereof, but will allow us to call in queſtion every appearance of any ſuch purpoſe of God, and to debate that point with him, and not to endure utter caſting off, yea and to ſay, *Why haſt thou caſt us off for ever?* whether it be our own particular caſe, or the caſe of the viſible Church, ours and others caſe with us, who cannot endure to be ſeparate from God. 3. When the wrath of the Lord is kindled againſt his people, all that they do ſee, doth ſeem to be but the beginning of more wrath, as ſmoake is but the beginning of burning: *Why doth thine anger ſmoak againſt thy ſheep?* 4. Albeit we by our ſins have provoked the Lord to fall upon us, as his enemies; yet muſt we not quit the leaſt relation, no not of the external Covenant between God and us, but make uſe of it for ſupporting of our faith in him, as here; *Why doth thine anger ſmoake againſt the ſheep of thy paſture?* that is, thy Church and people, the care of whom, thou haſt taken, as a ſhepherd over his flock. 5. The believers asking *Why?* is no quarrelling: nor is any ſpeech of the Saints unto God, a quarrelling, which endeth or reſolveth in petition and ſupplication, as this doth; wherein after their asking *Why?* they turn themſelves to ſupplication, and do pray, *Remember thy Congregation.* 6. Let the Lord do to his people what he pleaſeth, they muſt pray unto him, and make uſe of all the bonds between him and them, as here the church doth; pleading, 1. That they are by outward covenant his church, conſecrated unto him; *Remember thy Congregation.* And 2. That they are his purchaſe by paying price, and conqueſt; *Thy congregation which thou haſt purchaſed.* And 3. That they have been in his poſſeſſion for a long time; *which thou haſt purchaſed of old.* And 4. That the Lord had taken them into manuring, as a piece of land meaſured out by line or rod, and his inheritance, not to diſpoſe or put away; *the rod of thine inheritance.* And 5. That he had granted deliverances out of ſtraits before; *The inheritance which thou haſt redeemed.* And 6. That he had taken up houſe amongſt them in his publick Ordinances; *This mount Sion, wherein thou haſt dwelt.*

Ver. 3. *Lift up thy feet unto the perpetual desolations:* even *all that the enemy hath done wickedly in the sanctuary.*

4. *Thine enemies roar in the midst of thy congregations: they set up their ensigns* for signes.

5. *A man was famous according as he had lifted up axes upon the thick trees.*

6 *But now they break down the carved work thereof at once with axes and hammers.*

7. *They have cast fire into thy sanctuary, they have defiled* by casting downe *the dwelling place of thy Name to the ground.*

8. *They said in their hearts, Let us destroy them together: they have burnt up all the synagogues of God in the land.*

9. *We see not our signes,* there is *no more any prophet, neither* is there *among us any that knoweth how long.*

In the complaint he desireth the Lord to come and see, and to take order with the desolation made by the enemies in his land, and specially in the Temple, *ver.* 3. What insolent domineering of them was over his people, yea over God himself, so farre as their lifted up banner against him could do, *ver.* 4. Each of them thinking it as great matter of commendation to them, to throw down the Temple, as ever it was for any man to build it, or prepare materials for it, *ver.* 5, 6. How they had burnt and demolished the Lords house, *ver.* 7. with a resolution to root out his people, according as they had burnt all their synagogues in the land, *ver.* 8. And how there was no appearance of comfort or delivery from this calamity, *ver.* 9. *Whence learne,* 1. All the evils which the enemy doth unto Gods Church, proceed from the Lords desertion of, and departing from his people, who have provoked him to wrath; for this prayer, *Lift up thy feet*, or come and see, doth import his departure, and leaving his people naked without his protection. 2. Albeit the Lord doth seem to turn his back, & depart far away from his people, when they do provoke him to anger, and to let their enemies do unto them what they please; yet will he be entreated by

...come again, and see, and pity the desolation brought ... and punish the instruments of it; *Lift up thy feet unto ... perpetual desolations*; that is, Lord, come speedily; and see what desolations thy enemies have made amongst us, and pity and relieve us by thy manifested presence. 3. Amongst all the calamities of Gods people, nothing doth afflict them so much, as the insolent profanation of the worship and Name of God among them; for here in the first petition, they lament the abusing of the Temple, *Even all that the enemies have done wickedly in the Sanctuary*; and then do insist most upon this. 4. When the wicked are let loose upon Gods people, they are most insolent, cruel and savage in their carriage toward them; *Thy enemies roare in the midst of thy congregations*. 5. It will not suffice the enemies of the Church to insult over Gods people, but they will insult over their way of religion, and over God whom they worship; *They set up their ensignes for signes*; they display their banner upon the ruines of the Temple, as signes of their victory over that religion which is professed there, and over Gods worship there. 6. When Gods people do abuse religion, and do mock God in their profession of worship, and do dishonour him by their carriage and conversation; it is justice with God to give over his people, and all the meanes of religion into the hands of his enemies, to be abused by them, rather then to suffer his own people to mock him continually, as in this example is to be seen. 7. It is a matter of a mans commendation; to contribute any way to the seting up of Gods worship and ordinances in a land; *A man was famous according as he had lifted up axes upon the thick trees*: that is, as he had cut down timber out of *Lebanon* Wood, to build the Lords Temple withall. 8. When the Lord is provoked by his peoples evil carriage towards him, no wonder be in the work of edification or reformation of religion go as fast down amongst them, as ever it rose up, as the Church of the Jewes did feel by experience, when *now the enemies did break down the carved work of the Temple at once, with axes and hammers*, much more speedily then it was builded; *They have cast fire into the Sanctuary, they have defiled by casting down the dwelling place of thy Name to the ground*. This the Lord chused to permit, rather then to suffer his people still to mock religion, and still to abuse the Temple, and make it a shelter for them to trust in against all Gods threatnings, so long as it did stand. 9. Albeit the Lords mind be only to correct his people, by letting them see their provocation in the judgments brought upon them: yet the

enemies whom he uſeth as inſtruments in their cor[rection] mind their utter deſtruction, and the rooting of them [out of the] world: *They ſay in their hearts, Let us deſtroy them.* 10. When [the] enemies of religion cannot kill all the worſhippers of God; yet will they labour to mar the means of their aſſembling for publick worſhip, ſo far as they can: for after they have ſaid, *Let us deſtroy them together*, it is ſubjoyned, *They have burnt up all the Synagogues of God in the land*: that is, all the houſes built for the weekly aſſembling of the people unto publick Worſhip in their ſeveral diviſions through the Land. 11. Houſes built for meeting of the Lords people to publick worſhip, albeit they be not typically holy, as the Temple at *Jeruſalem* was; yet do they belong to God, as meanes dedicate for maintaining his ſervice, and when they are marred, it is a wrong done to God, and a cauſe of complaint to God againſt the ſacrilegious ſpoilers thereof, as here we ſee. 12. External troubles are much lighter, when the publick Ordinances and ſigns of Gods preſence in a land may be had for ſpiritual comfort; but when thoſe are removed, every trouble is the more heavy: *Wee ſee not our ſigns, there is no more any Prophet, neither any among us that knoweth how long*: that is, publick means, ordinary and extraordinary, which may give us comfort, do now ceaſe. If it be asked, how can this be applied unto the time of the captivity, ſeeing *Jeremy*, *Ezekiel*, *Daniel*, and the Prophet who did write this Pſalme by inſpiration, were living at the beginning of the captivity, and after the burning of the Temple? it may be anſwered, that *Jeremy* was carried away to *Egypt*, and the people could not have uſe of his miniſtry; *Ezekiel* and *Daniel* were carried away to *Babylon*, and the poor which remained in the land had none of the Prophets to comfort them; yea *Ezekiel* and *Daniel* were but now and then imployed of God to utter their prophecies, and the multitude of the captives, who were to make uſe of this Pſalm, were ſcatttered in ſundry places, and could not have the benefit of them or of any others miniſtry, as they were wont to have; and this in ſpecial maketh the lamentation to have a ground, that the table was drawn from the children: the people had not that acceſſe which they enjoyed before, unto means either extraordinary or ordinary; they had not their former allowance; and howſoever *in the copies* of *Jeremiahs* prophecie, 70. years was determined for the peoples captivity, yet none of the Prophets at the time of writing this, told, or could tell them, how long time ſhould paſſe before their deſolation ſhould be repaired; how long it ſhould

...mple ſhould be builded again; and the Prophet, by ... Pſalm was endited, had no further commiſſion then he ...; and ſo theſe foreſaid expreſſions, may ſtand with the time of the beginning of the captivity of *Babylon*.

Ver. 10. *O God, how long ſhall the adverſary reproach? ſhall the enemy blaſpheme thy Name for ever?*

11. *Why withdraweſt thou thy hand, even thy right hand? pluck it out of thy boſome.*

After the lamentation is ſubjoyned an imprecation againſt the enemies, that God would not deferre to puniſh them: *Whence learn*, 1. Mens patience is much ſhort of Gods long ſuffering and forbearance; for here it is the ſpeech of a ſuffering people: *O God, how long ſhall the adverſary reproach?* when with God it is not yet time to fall upon them. 2. The Lords long-ſuffering patience doth greatly harden the adverſaries in their inſolent mocking of Gods people; for in ſtead of ſaying, Lord, how long wilt thou bear with them? he ſaith, *O God, how long ſhall the adverſaries reproach?* 3. The truely godly can endure their own troubles better then they can bear the open diſhonouring and blaſpheming of God, by occaſion of their trouble: Therefore this expreſſion, from the deepeſt ſenſe of his heart, doth break forth, *Shall the enemy blaſpheme thy Name for ever?* 4. Although temptations from carnal ſenſe do repreſent God as if he were idle when he ſuffers his enemies to trample on his people, and on his glorious Name; yet faith will not admit of ſuch a thought, but dealeth with God by prayer, to let his ſtrength and power be ſo manifeſt, that the world may not think his hand is in his boſome; *Why withdraweſt thou thy hand, even thy right hand? pluck it out of thy boſome.* This he believeth the Lord will do, and giveth reaſons for his hope, in that which followeth.

Ver. 12. *For God is my King of old, working ſalvation in the midſt of the earth.*

13. *Thou didſt divide the ſea by thy ſtrength: thou brakeſt the heads of the Dragons in the waters.*

14. *Thou brakeſt the heads of Leviathan in pieces,*

and

and gaveſt him to be meat to the people in the wilderneſſe.

15. *Thou didſt cleave the fountain and the ſtream: thou driedſt up mighty rivers.*

16. *The day is thine, the night alſo is thine: thou haſt prepared the light and the ſun.*

17. *Thou haſt ſet all the borders of the earth, thou haſt made ſummer and winter.*

In the ſecond part of the Pſalm, the *Pſalmiſt* doth confirm his own and other believers faith that God would undoubtedly deliver his people, and take order with their enemies; First, from the intereſt they have in God, and God in them. Secondly, from the experience of ſenſible deliveries paſt of his people, *ver.* 12. Thirdly, from the great work of redemption of his people from *Pharaohs* tyranny, *ver.* 13, 14. Fourthly from the Lords feeding his people in the wilderneſſe, *ver.* 15. Fifthly, from the Lords ſovereignty, and diſpoſing of all creatures in the world, *v.* 16, 17. *Whence learn*, 1. Relations between God and his Church, and in ſpecial this, that he hath made himſelfe King thereof, are pawnes of Gods defending his Kingdom and injured ſubjects, and puniſhing of his enemies; for here the Church giveth it for a reaſon of their hope of delivery; *God is my King.* 2. The more time is paſt ſince God did avow himſelfe King of his Church, the more confident may later generations of the church be to finde new evidences of his royal actions for them, and againſt their enemies; *God is my King of old.* 3. New troubles muſt not make us forget old mercies, but rather call them to memory, to be made uſe of afreſh, as pledges of what he hath done before, he will doe the like again; *God is my King of old, working ſalvation in the earth*: that is, ſuch deliverances of his Church, as all the earth was witneſſe of. 4. The delivery of *Iſrael* out of *Egypt*, and the deſtruction of the *Egyptians*, is a pawn unto the Church in every age after, that God will deſtroy their enemies how ſtrong and terrible ſoever they be, and will deliver his Church: *Thou didſt divide the ſea by thy ſtrength, thou brakeſt the heads of the Dragons in the waters.* 5. As all the enemies of the Church are no leſſe cruel and ſavage againſt the Lords people, then unreaſonable Sea-beaſts, and Sea-monſters: ſo can he make their carcaſes a prey to unreaſonable beaſts, as he made Pha-

raoh

Captains to become food to the beasts of the wil-
when the Sea did cast up their carcasses on the shore,
[illegible]das; *Thou brakest the heads of Leviathan in pieces, and*
gavest him to be meat to the people inhabiting the wildernesse.
6. The Lord will not fail to provide consolation to his Church
in her necessity, though no probable means do appear, as he fur-
nished his people with drink from the flinty rock in the wilder-
nesse: *Thou didst cleave the fountain.* 7. The Lord can and will
remove all difficulties and impediments out of the way of his peo-
ple which may hinder them from the possession of promises, as
he did to *Israel*: *Thou didst cleave the fountain and the flood, thou*
driedst up mighty rivers. 8. Faith is so thrifty, as not to let the
works of creation, and common providence passe by, wirhout use-
making thereof: *The day is thine, the night also is thine, &c.*
9. As God hath appointed vicissitudes of day and night, light
and darknesse, summer and winter; so hath he no lesse resolvedly,
wisely, and graciously appointed vicissitudes of dangers and deli-
verances, of grief and consolation to his people, for their good:
The day is thine, the night also is thine: thou hast prepared the light
and the Sun. 10. As the Lord hath set bounds to the sea, bounds
and borders to every Kingdome, to summers heat, and to win-
ters cold: so can he do, and so hath he done, and so will he do
unto all the troubles of his own, to all the rage, power, plots and
purposes of their enemies: *Thou hast set all the borders of the earth,*
thou hast made summer and winter.

Ver. 18. *Remember this*, that *the enemy hath re-*
proached, O Lord, and that *the foolish people have blas-*
phemed thy Name.

19 *O deliver not the soul of thy turtle-dove unto*
the multitude of the wicked: *forget not the congre-*
gation of thy poor for ever.

20 *Have respect unto the covenant: for the dark*
places of the earth are ful of the habitations of cruelty.

21 *O let not the oppressed return ashamed: let the*
poor and needy praise thy Name.

22 *Arise, O God, plead thine own cause: re-*
member how the foolish man reproacheth thee daily.

23. *Forget*

23. *Forget not the voice of thine enemies: the tumult of those that rise up against thee, increaseth continually.*

In the third part of the Psalm, he returneth to prayer, and redoubleth his requests for delivery to the Church; taking arguments, First, from the injuries done to God by the enemy, *ver.* 18. Secondly, from the danger and weakneſſe of Gods people, *ver.* 19. Thirdly, from covenanted help in time of need, *ver.* 20. Fourthly, from the Lords intereſt in his own quarrel against the growing inſolency of his deſpiteful enemies, *ver.* 22, 23. *Where learne,* 1. Although ſins, eſpecially perſecution of Gods people and blaſphemy againſt God, be not preſently puniſhed, yet ſhall they not be forgiven: *Remember this, that the enemy hath reproached, O Lord.* 2. All ſins, but in ſpeciall blaſphemy of Gods Name, are aggravated by the naughtineſs of the ſinner, and excellency of God: *The fooliſh people have blaſphemed thy Name.* 3. The Church of God, in compariſon of her many and ſtrong enemies is like a ſolitary, weak, deſolate, turtle-dove, harmleſſe, mean, lowly, patient in deſolation, and eaſing her grief by ſighing, and expoſed to a multitude of ravenous birds; *O deliver not the ſoule of thy turtle-dove.* 5. How weak ſoever the Church be, and how many and ſtrong ſoever the enemies be, yet cannot they all devour the Church, except the Lord ſhould deliver his Church over into their hands, againſt which evil the Church hath ground of confidence to pray, *O deliver not the ſoule of thy turtle-dove unto the multitude of the wicked;* for he hath given his Church wings, and a hiding place too, as the compariſon importeth, if he pleaſe to give her the uſe thereof alſo. 5. The Church is the Lords hoſpital, where his poor ones are ſuſtained upon his proviſion and furniture, and he will not neglect them; *O forget not the congregation of thy poor for ever.* 6. Albeit the Lords people deſerve to be ſecluded many times from the covenant of grace, yet the Lord will never debarre them from their right unto it, when they in their need draw neer to him, and plead for the benefit of it: *Have reſpect,* (ſaith he) *to the Covenant.* 7. Such places as want the light of the Lords preſence in his Ordinances, are but dark and uncomfortable places, where there is no leſſe hazard for the people of God to remaine, then for ſheepe to be in the midſt of the dennes of cruell lions and ravenous beaſts: And when it pleaſeth God to caſt his people

...y or exile in ſuch places, there is much need to ... of Gods Covenant for preſervation: *Have reſpect unto ... Covenant; for the dark places of the earth are full of the habi-...ſes of cruelty.* 8. The emptied ſupplicant coming to God, ...ecially when over-loaden with troubles, ſhall find comfort, ...ſhall not be diſappointed of his hope; *O let not the oppreſſed ...return aſhamed.* 9. The ſenſe of need and emptineſſe, is the beſt ...fitteſt for prayer, and beſt preparation for praiſes alſo: and ...we are poor in their prayers, ſhall be rich in their praiſes; *... the poor and needy praiſe thy Name.* 10. The Churches ...is the Lords cauſe; for the wicked do not malign the god-...for their ſins, but for righteouſneſſe, and ſo the quarrel is the ..., which he will and muſt maintaine, though he ſeem to ...a while: *Ariſe, O Lord, plead thine own cauſe* 11. The ...enemies are all fooliſh men; for they beat out their brains ...the Churches bulwark; becauſe the Lord forbeareth for a ..., they go on to blaſpheme him daily to his face, but ſhall ...length that God hath all their reproaches upon record: ...*how the fooliſh man reproacheth thee daily.* 12. Every ... and in ſpecial enmity againſt God and his Church, is fear-...; but open gloriation therein is worſe, which God will take ...ledg of, and puniſh: for ſo much is imported in this pray-... *not the voice of thine enemies.* 13. Sinne, and in ...ſecution, gloried in, doth grow daily more and more; ... growing of ſin, and in ſpecial of perſecution, doth haſten ... delivery of the godly, and the deſtruction of the enemies: ...*of thoſe that ariſe againſt thee, increaſeth continually.*

PSAL.

PSAL. LXXV.

To the chief Musician Al-taschith. A Psalm or Song of Asaph.

This Psalm doth well agree with the time of *Davids* entry into the Kingdom after *Sauls* death, before he was established King over all the tribes; wherein he with the Church First, doth thank God for bringing him wonderfully to a begun possession of a part of the Kingdom, *ver.*1. Secondly, he promiseth that when the Lord shall give him the rest of the Kingdom in possession, to imploy his power for righteous government and setling of it, after it shall be put once in a right frame, *ver.* 3. Thirdly, he begins to triumph over the wicked that follow *Saul*, bringing to their minde the advertisement he had given them, not to be proud in their places, *ver.*4,5. partly because God had the disposing of preferments in his own hand, *ver.*6,7. and partly, because albeit God gave to all his own children a taste of troubles, as he saw fit, yet the dregs of wrath were reserved for the wicked, *ver.*8. Fourthly, he promiseth to praise God continually; for casting down the wicked, and exalting of the godly, *ver.*9,10.

Ver. 1. *Unto thee, O God, do we give thanks, unto thee do we give thanks; for that thy name is near, thy wonderous works declare.*

From his thanksgiving; *Learn.* 1. The Church of God should take out of his hand every beginning of mercies and deliverances with affectionate and frequent thanksgiving: *Unto thee, O Lord, do we give thanks, unto thee do we give thanks.* 2. The Lord is described in his Word; so will he be found in his works; to wit, near at hand, and ready to help his people as they stand in need: *We do give thanks, because thy Name is near*; this is the neareneſſe of Gods Name, when his powerful, gracious felt presence is answerable to what is said of him in his Word. 3. Whensoever the Lord doth shew himself for his Church

...ort, he doth it in ſome wonderful means, in one ...ner; that is, a farre other way then any could have ...ected; *That thy Name is near, thy wondrous works declare.*

Ver. 2. *When I ſhall receive the congregation, I will judge uprightly.*

3. *The earth, and all the inhabitants thereof are diſſolved; I beare up the pillars of it. Selah.*

From *Davids* undertaking to govern the Kingdom well, when ...came all in his power; *Learne,* 1. Poſſeſſion in part of promiſe made to us, doth give good hope to have the whole of ...at is promiſed in poſſeſſion alſo; for, *When I ſhall receive the congregation*, preſuppoſeth his certain hope and expectation to have it. 2. He that is advanced to a civil Kingdom, conſiſting of people in Covenant with God, he hath gotten charge to nourish the Church, and to procure whatſoever a King civilly can procure to a Church, that his ſubjects may be all of them Gods Church; therefore *David* ſaith not, *When I receive the Kingdome, but when I receive the Congregation*, or the Church. 3. Foreſight of a charge, whereunto a man is likely to be called, ſhould make him prepare himſelf, and reſolve beforehand for doing the duties of that calling, as *David* did before he was poſſeſſed of the Kingdome; *When I ſhall receive the congregation, I ſhall judge uprightly.* 4. When a land is deſtitute of godly and gracious Governours, the whole country is looſe, both in the matter of Religion, and of civil Juſtice, as was ſeen in *Sauls* time before *David* was ſetled; *The earth and all the inhabitants thereof are diſſolved.* 5. Kingdomes and Common-wealths have their pillars whereupon they ſhould ſtand, to wit, religious and righteous government; for, *I will judge uprightly*, in the ſecond verſe, is as good as, *I will beare the pillars thereof*, in the third verſe. 6. Thoſe that mind the reformation of a land, ſhould be ſenſible of the deſolation of it, and have not only will, but alſo skil and place of power to ſet things in a right frame, as here the Pſalmiſt, after ſaying, *The earth and all the inhabitants thereof are diſſolved*, addeth, *I beare up the pillars of it.* And here, whatſoever *David* ſpeaketh, or could ſay, was but a ſhadow of what is to be found in Chriſt, of whom he is a type: For the Kingdom and

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Country is ill guided, where Christ doth not re... people do subject themselves to him, he sets the ... Country upon true pillars, and sustaineth all by his po...

Ver. 4. *I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horne.*

5. *Lift not up your horn on high: speak not with a stiff neck.*

In the third place, he calleth to mind his own prophecy of the change of affairs, and advertisement given by him before to his adversaries, not to behave themselves so insolenty as they did. *Whence learn,* 1. Even in time of trouble, the godly, by the light of Gods Word, may be enabled to foresee and prophecie of the overturning of the wicked from the top of their preferments; *I said unto the fools, Deal not so foolishly,* saith the Psalmist. 2. When the prophecie uttered according to Gods Word, is like to take effect, it is no small comfort for believers to call to remembrance acts of their believing before-hand, what they did for in their own time; *I said to the foolish, Deal not so foolishly,* is a sort of triumph over his enemies here. 3. Such as are acquainted with true wisdom, do justly account all wicked men to be fooles, forsakers of Gods teaching, and followers of their own wit and will, to the ruine of their own bodies, souls, houses and fame; *I said unto the fools.* 4. The fruit of a wicked man's prosperity is pride, vain glory, audacious boasting against the godly, wherin they grow more and more insolent against all warnings of Gods Word, as this reproof importeth; *Deale not foolishly, lift not up the horne: lift it not on high, speak not with a stiffe neck.*

Ver. 6. *For promotion* cometh *neither from the East, nor from the West, nor from the South.*

7. *But God is the Judge, he putteth down one, and setteth up another.*

From the first reason of his admonition unto the wicked. *Learne,* 1. As the cause of mens pride in a wicked course, is forgetting of God, and of his government in the world, so

a strong conceit of their own ability, to compasse by their own wit, power and industry on the o- so the way of wisdom to remedy the evil, is to con- God doth govern the world, and that men are nothing he pleaseth to make of them; *Promotion cometh neither from the East, nor from the West, nor from the South*; that is, soever, or from whence soever preferment to places of pow- in the world seemeth to come, yet the disposing of places is a higher hand. 2. Places of power and preferment are dis- only by the wise and righteous pleasure, and determi- of the supreme Ruler of the world; *But God is Judge*. poseth God the Judge his determination unto all the ap- from second causes. 3. As God hath a mind for the of his grace, to try, or to correct, or to comfort and im- men in his service, so he putteth them down, or setteth and as he hath a mind to have the glory of his justice some, so he setteth them up, or putteth them down; *Judge, he putteth down one, and setteth up another.*

Ver. 8. *For in the hand of the Lord* there *is a cup, and the wine is red: it is full of mixture, and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring* them *out, and drink* them.

From the second reason of the admonition given to the wick- 1. As the Lord doth wisely distribute his benefits temporal comforts among men, to testifie his goodnesse to creatures: so also afflictions and calamities are measured him unto men, to testifie his justice and indignation a- sin; *For in the hand of the Lord is a Cup*; that is, a measure of affliction proportioned unto them for whom it is 2. This measure of affliction ordeined for each man, prepared for the time appointed, like drink ready for the mixed of him to whose head the cup shall be put; it is a cup wine in it, *in Gods hand*, ready to be set to any mans head pleaseth. 3. The affliction is like strong wine, quickly pier- through all the mans veines who drinketh it, and cleaving him; *the wine is red*. 4. The Lord hath as it were hot and cooling waters, whereby he doth mitigate the Cup to some, and increaseth the sense of his fiery indig-

nation unto others; *It is full of mixture*; or [illegible] mixed as the case requireth. 5. What is each man's [illegible] calamities, how mixed when it is executed, all is in [illegible] pensation. *He poureth forth of the same* into the [illegible] belly of every person, as he pleaseth. 6. The calamities of the wicked do follow oft-times after that the godly have drunk the first draughts of the Lords Cup; It is toward the bottom and dregs when the wicked drink; the hottest wrath, and heaviest indignation is reserved for them, and none of them shall escape, how long soever their judgement shall be delayed; *But the dregs thereof all the wicked of the earth shall drink.* 7. The wicked shall be no lesse accessory to the drawing on of their own calamities, then he that wringeth the dregs, to draw out more liquor for himself to drink, is accessory to his own drunkenness and damage; *The dregs thereof all the wicked of the earth shall wring them out, and drink them*; their vanity, pride, greedinesse, lust, ambition, envie, and pleasant courses of sinning, wherein they delight themselves, whilst they are drinking in iniquity like an ox doth water, shall be their destruction, as in the point of merit, so also in the point of meanes of their own overthrow.

Ver. 9. *But I will declare for ever, I will sing praises to the God of Jacob.*

10. *All the hornes of the wicked also will I cut off*, but *the hornes of the righteous shall be exalted.*

In the last place he promiseth to make this holy and wise dispensation of justice upon the wicked, and mercy toward the godly, the matter of his song in Gods praise. *Whence learn*, 1. However matters seem to go, how deep soever the godly drink of the cup of calamities, yet the believers in God shall ever have matter of joy in God, and praising of him: *But I will declare for ever*, (saith the Psalmist) *I will sing praises to the God of Jacob*; yea sanctified affliction shall be a matter of their joy and their praising of God. 2. It doth delightfully become the godly to be in the same Covenant, and of the same faith with those that are commended by God in the Scripture, *I will sing praises*, (saith he) *to the God of Jacob.* 3. As a sincere heart doth resolve never to be weary in Gods service, so may it be confident never to want matter of great joy in Gods service, for [illegible]

will declare for ever; then he addeth, *I will sing to the God of Jacob.* 4. It is the Magistrates part, as they have authority in their supreme or subordinate places, to cut off the power of wicked men; *All the horns of the wicked also will I cut off*, saith *David*; which promise he did not cease to execute, by turning every man indifferently, whom he did not judge to be regenerate, out of his place; but by taking course how every man whom he found in place, should be bound to applie his power for the good of Religion and Justice, as the historie of the Scripture doth shew, and by this means especially did *David* reform the Church of Israel; and this was the way of his true zeale, to cut off *all the horns of the wicked*: not to kil, or banish, or disgrace, or put from all place of power and trust, all those leading men who did oppose and malign him under King *Saul*; but perswading them all to concurre with him to set up true Religion, bringing up the Ark to Mount *Sion*, and to administer justice unto the subjects in their several places. Thus by binding all men to Religion and Justice, and ordaining that wickednesse should have no horn or power for it; but all bound to be against it, *He cut off all the horns of the wicked.* And because the civill Magistrate or Ecclesiastical Governours are able to do in their Courts externally not so much as were need, the real effecting of what here is undertaken by *David*, belongeth to the Antitype Christ; for he onely can say, and make his words good, *All the horns of the wicked will I cut off.* 5. The godly shall be victorious over all their wicked opposers, and righteousnesse shall bear them better out, and shall purchase more help & power unto them, how any course the wicked do take to have their power established against them; *The horns of the righteous shall be exalted.*

PSAL. LXXVI.

To the chiefe Musician on Neginnoth.
A Psalm or Song of Asaph.

This Psalm of praise, given forth upon occasion of some great deliverance of the Church, such as was that when *Sennacherib's* hoste was destroyed, or some other like overthrow given to the enemie.

The ſumme of the Pſalm is this, The Lord is glorious in his Church, and greatly to be praiſed by his people, ſet down ver. 1, 2. The reaſons given for this are ſix: the firſt, ver. 3. the ſecond, ver. 4. the third, ver. 5, 6. the fourth, ver. 7. the fifth, ver. 8, 9. the ſixth, ver. 10. the uſe whereof, with a reaſon for it, is ſet down ver. 11, 12.

From the Inſcription *Learn*, 1. The viſible Church hath need to be ſtirred up to the work of thanksgiving unto, and praiſing of God, no leſſe then to any other duty; for this dutie is no leſſe needfull, no leſſe ſpirituall, no leſſe difficult and diſagreeing with our carnall and corrupt natural inclination, then any other dutie; and uſually is more neglected and more ſlighted then any poine of worſhip, although frequent occaſion and cauſe be given unto it; therefore it is of neſt called for of any. If we compare this title with others, this is *a Song, a Pſalm*, taught to the church, to ſtir her up to the praiſing of God. 2. God had more Pſalmiſts, more ſweet Singers in Iſrael then one; *Davids* name is not prefixed here, and the matter is moſt ſuitable to a later time then his. 3. We are not to be curious about the penmen of canonick Scripture. The firſt Authour is he, to whom we muſt look moſt, and reſt upon him: For concerning all the Hebrew Bible, we are taught by Chriſt and his Apoſtles, that it was all given by inſpiration, and that the holy Writers ſpoke as they were moved by the holy Spirit; for here it is not certain whether *Aſaph* was the name of the Writer of it; or whether *Aſaph* be the name of the Order of ſuch of *Aarons* poſterity as were Precentors unto the church, and had the charge of the muſick, to whom this Pſalme was committed for the churches uſe, as many more Pſalms in *Davids* time. and after it alſo were: *A Pſalm or Song of Aſaph*, or *to Aſaph*: the words may bear both alike.

Ver. 1. *IN Judah God is known: his Name is great in Iſrael.*

2. *In Salem alſo is his Tabernacle: and his dwelling place in Sion.*

From the ſumme and ſcope of the Pſalme ſet downe here *Learn*, 1. Albeit God be in ſome ſort known in all the world, becauſe of the works of creation, manifeſting ſome way the

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excellencies of God, yet is he moſt of all made manifeſt to his viſible Church, where his Word doth ſound, and his works are well interpreted; *In Judah God is known.* 2. Where the knowledg of Gods Name is moſt revealed, there ſhould he of duty be moſt glorified; for albeit *Iſrael* many times did not underſtand, did not acknowledg him, but were more ignorant and neglective of him, then the oxe or aſſe were of their Owners and Maſters crib, yet daily among them he manifeſted his great majeſty, and ſometimes he made them all acknowledg it, and of duty alwayes they ſhould have magnified his majeſty, and ſo *his name is great in Iſrael.* 3. The Lord doth provide alwayes a place where his Church may viſibly profeſſe his name, and worſhip him: he will not want a place where he hath a people in Covenant-bond unto him; *In Salem is his Tabernacle.* 4. It is a great glory to the place where God is worſhipped, for there alſo doth he make his reſidence; *In Salem alſo, or Jeruſalem, is his Tabernacle, and his dwelling place in Sion.* 5. It is not for the worthineſſe of any people or place, that the Lord is among them, or manifeſted there; but it is his owne free choice, among whom, and where he will reſide. The place where the vile Canaanite had been, and the place longeſt poſſeſſed and abuſed by the Canaanite, wil he chuſe for his chief dwelling; he will turn the Canaanites *Salem to be Jeruſalem*: and the ſtrong hold of the Jebuſites to be the place of his Temple; therefore, ſaith he, *In Salem* (rather then *Jeruſalem*) *is his Tabernacle, and his dwelling place in Sion.*

Ver. 3. *There brake he the arrows of the bow, the ſhield and the ſword, and the battel. Selah.*

The firſt reaſon of Gods praiſe is taken from the Lords fighting in *Jeruſalem* againſt the enemies of the Church, and diſcomfiting of them. *Whence learn,* 1. The greateſt overthrow given to enemies will be found in their fighting againſt Gods Church: he (in ſpecial manner) *brake he the arrowes of the bow, &c.* In the deliverance of the Church the Lord will be ſeen to do his owne work; *There brake he the arrowes.* 3. As there is no means or inſtruments fit to deſtroy men which the enemy will not make uſe of againſt the church: ſo there is no weapon formed againſt her which ſhall proſper when ſhe doth rely on her Lord. *There brake he the arrowes of the bow, the ſhield, and the ſword, and the*

Ver. 4. Thou art more glorious and excellent than the mountains of prey.

The second reason of Gods praise is, because he is more glorious then all the Kings and Kingdomes of the world, wherein the cruel and beastly raging enemies of his Church have their strength and strong holds. *Whence learn,* 1. Those Kingdoms and Powers which do not subject themselves to God as Christ the King of Saints, are to be esteemed of as mountaines where wilde and ravenous beasts do lye, every one of them according as they are more mighty, oppressing the weaker; for they are called here *Mountaines of prey*, or Powers maintaining all oppression, as mountains give shelter to ravenous beasts, which live upon prey. 2. Whatsoever excellency is to be found in the Kingdomes of the world, wherein men do glory, as wisdom, riches, strength, multitude, courage, or what else can be imagined, is all nothing to the matter of gloriation which the Church hath in God; Thou (saith the Psalmist unto God) *art more glorious then the mountains of prey.*

Ver. 5. The stout-hearted are spoiled, they have slept their sleep, and none of the men of might have found their hands.

9 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

The third reason of Gods praise is, because he did evacuate, and make of no use unto the enemy, whatsoever they did put their confidence in. *Whence learn,* 1. Whatsoever strength, courage, wit, or any other point of perfection any man hath, God who gave it, can take it away when he pleaseth; yea, can make it a means of hardning his heart in carnal confidence, to engage him in a businesse for a mischief to him, that he may lose that whereunto he leaned; *The stout-hearted are spoiled, they have slept their sleep, and none of the men of might have found their hands*; that is, God hath made the couragious and strong to be found feeble and weak, and unable to save their own lives or lives. 2. Albeit the Church hath no strength in her self, the Lord can with a word of his mouth do all her work, and fear her enemies; *At thy rebuke, O God of Jacob, they are*

3 The more powerful, wise and stout the enemies of Gods Church be, the more should the Church relye upon God, and the more glory doth the Lord get in overthrowing them: Therefore *the stout-hearted men of might, chariots and horse* are last mentioned.

Ver. 7. *Thou*, even *thou art to be feared; and who may stand in thy sight when once thou art angry?*

The fourth reason of Gods praise is, because he is so terrible that none can stand before him when he is angry. *Whence learn*, 1. When the Lord doth smite the wicked, he doth warn his own people to stand in awe; therefore doth the Church make use of what is set down before; *Thou, even thou art to be feared.* 2. Only God is to be feared lest we offend him, and no mans anger is to be feared in comparison of provoking God to anger; *Thou, even thou art to be feared*; and no regard unto, nor mention of any other to be feared in comparison of him. 3. Man against man may stand, and wicked men in the time of Gods patience may stand: but when the time cometh of Gods judging and letting forth his wrath upon his enemies, none can escape his hand; *Who may stand in thy sight, when once thou art angry?* 4. The terror of the Lord against his foes, is the comfort of his people, and the matter also of his praise, so of their singing and rejoycing, as here is to be seen.

Ver. 8. *Thou didst cause judgement to be heard from heaven: the earth feared and was still.*

9. *When God arose to judgment, to save all the meek of the earth. Selah.*

The fifth reason of Gods praise is, from the experience of fearful judgements on Gods enemies, when he was about to deliver his people from their oppression. *Whence learn*, 1 Late mercies and deliverances given to the Church, should renew the thankful memory of old deliveries, as here is done. 2. When ordinary means and advertisements do not make the Persecutors of the Church to cease, God hath extraordinary judgements from heaven, whereby he will speak unto his adversaries, *Thou*

didst cause judgements to be heard from heaven. 3. If by rods of more mild advertisement or rebuke men cannot be brought in order; by another, and more terrible rebuke they shall be made quiet: *Thou didst cause judgement to be heard from heaven; the earth feared and was still.* 4. The property of the Lords people is to be so acquainted with afflictions, and so sensible of their own sinfulnesse, that they do not impatiently fret at Gods dispensation, even when they are oppressed by men; but do study submission unto God, and commit their cause to him; therefore are they called *The meek of the earth.* 5. When the Lords meek ones are in danger to be swallowed up, and destroyed by their oppressors, the Lord, who is the soveraigne Judge to decide controversies, and to determine who is in the wrong, albeit he be silent for a while, yet will arise in due time, and speak from heaven by judgments, to the terrifying and silencing of proud oppressors; *The earth feared and was still, when God arose to judgment, to save all the meek of the earth.* 2. When the Lord arises to save the meek in one place, and of one generation, it is an evidence and earnest, that he shall arise to save at length all and every one of the meek in every place, in all times after; for his arising for his people, which was now past, is said here to be *for to save all the meek of the earth.*

Ver. 10. *Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain.*

The sixth reason of Gods praise is, That he shall make the malice of the adversaries of his people to contribute to his glory. *Whence learn,* 1. Albeit the rage and cruelty of men against the Lords meek ones, may seem for the present to obscure Gods glory, and to tend to his dishonour; yet when he hath humbled, tried, purified his own, and done his work in Mount *Sion,* all the rage of persecuters shall turne to Gods glory undoubtedly; *Surely the wrath of man shall praise thee.* 2. When God hath glorified himself in the purging of his Saints, and punishing their persecuters, yet the enmity of the wicked world against Gods people will not cease, there will be still, as here is presupposed, *a remainder of wrath.* 3. Let the wrath of the wicked against the godly be never so great, inveterate, lasting and unquenchable, yet it shall vent it self only as the Lord seeth fitting: he shall moderate the out-letting of it, as he seeth expedient for his peoples good; it shall not break out to the destruc-

glory of his people; *The remainder of wrath shalt thou restrain.*

Ver. 11. *Vow and pay unto the LORD your God, let all that be round about him bring presents unto him that ought to be feared.*

12. *He shall cut off the spirit of Princes: he is terrible to the Kings of the earth.*

The use of the former Doctrine is, to teach Gods people to give unto God that respect and praise which is due to him from them; and to exhort all Nations without the compasse of the visible church to submit themselves unto him, lest he cut off fearfully the chiefest of them. *Whence learn,* 1. The use of the Lords deliverances of his Church, which the people of God should make, is to call on God in their troubles, engage themselves to glorifie him in word and deed for his mercies, and to entertain the conscience of their obligation; *Vow and pay unto the Lord.* 2. It is not enough to discharge a promised duty to God in outward formality, as the Philistines made their offering to the Ark of God, but the godly must do what service they do to God, as to *their God*, reconciled unto them, and in Covenant with them; *Vow and pay unto the Lord your God.* 3 The Lord is to be feared and honoured of al that are near to him in Covenant or profession, yea or in vicinity of place unto his people and Church, where the Lord manifesteth himself in his Ordinances; *Let all that be round about him, bring presents to him that ought to be feared.* 4 How terrible soever the power of Princes and great men seem unto the Lords people, when they engage themselves and their subjects against the Church; yet ere they bring forth the ripe grapes of their designes and plots against Gods people, God can and will cut off their wisdome, courage and life, as easily as the branches of a Vine-tree; *He shall cut off the spirit of Princes.* 5 There is greater cause why Princes should be afraid of God, then why Gods people should be afraid of Princes: Princes cannot do so much to any one of Gods people, as God can do to the highest princes on earth, God can make their fall great according to the height of their place; he can root them out, and their posterity, not only from all place of power, but also from all being on the earth; he can make them a terror to themselves;

he

he can destroy them soul and body; yea, he useth to do this to his adversaries: *He is terrible to the Kings of the earth.*

PSAL. LXXVII.

To the chief Musician, to Jeduthun. A Psalme of Asaph.

This Psalm doth expresse the deep exercise of the Psalmist, troubled with the sense of Gods displeasure, and how he wrestled under this condition, and had deliverance from it, which is summarily propounded, *v.*1. and made plain more particularly in the rest of the Psalm; for first, he setteth down his trouble of mind, *v.*2,3,4. Secondly, his wrestling with the sense of his wrath, *v.*5,6,7,8,9. Thirdly, his begun victory by faith, *v.*10, 11,12. Fourthly, the setling of his mind by consideration of Gods manner of dealing with his Church of old, to the end of the Psalm.

Ver. 1. I *Cried unto God with my voice: even unto God with my voice, and he gave eare unto me.*

In this summary Proposition of his sad exercise of spirit, and of his delivery out of that condition; *Learn*, That as there are many troubles whereunto Gods children are subject (whereof this is one of the most heavy, to be under the sense of the wrath of God, and fear of final cutting off;) so God hath set down examples of this exercise in some of his dear children, for preparation of those who have not yet been acquainted with the like, and to teach patience, and furnish consolation to those who are under such exercises; for here is one of the Saints telling us, 1. That his own trouble in this kind was so pressing, as it made him cry. 2. And shewing the course he took, *He cried to God*, and did put the whole powers of soul and body to a bensil, in his seeking of God; *I cryed to God with my voice.* And 3. That he saw there was no remedy for this evil, save God above, to whom he made his address with resolution to hold unto God only; *Even unto God with my voice I cried.* And 4. That at length he did prevail and receive his request, graciously granted unto him, *And he gave eare unto me*; and so he was relieved.

Ver.

Ver. 2. In the day of my trouble I ſought the Lord: my ſore ran in the night, and ceaſed not: my ſoule refuſed to be comforted.

3. I remembred God, and was troubled: I complained, and my ſpirit was overwhelmed. Selah.

4. Thou holdeſt mine eyes waking: I am ſo troubled that I cannot ſpeak.

He declareth this his ſad exerciſe more ſpecially; and firſt, how great his trouble was. *Whence learn,* 1. The feeling and ſuffering of the ſenſe of Gods wrath and diſpleaſure, is of all troubles the chief; and doth challenge to it ſelf moſt deſervedly the name of *trouble*, or ſtraitening affliction, as if the Pſalmiſt had never known any trouble in comparison of this. 2. Albeit the ſenſe of Gods wrath and diſpleaſure while it doth laſt, doth ſeeme a ſort of eternity, as, *Shall I never be remembred?* and ſuch like expreſſions do declare; yet when the trouble is gone, it is counted but a ſhort time, but a day; *In the day of my trouble*, ſaith he, now being relieved. 3. As in this trouble moſt of any Gods face or comfortable preſence is withdrawn; ſo nothing in this caſe can content a godly ſoul, till he find the Lord reconciled, and his gracious face to ſhine again toward him; *In the day of my trouble I ſought the Lord.* The wicked in ſuch a caſe, they wil either not ſeek God at all, but ſome earthly comfort; or but take an eſſay what they can have by calling on God, they will not make it their work to ſeek him. 4. The ſenſe of wrath giveth a ſore wound unto a mans ſpirit, like to a wound in the body, which is like to bleed unto death; *My ſore ran in the night.* 5. Trouble of conſcience, as it is like a deadly wound; ſo is it alſo like a filthy boile, venting rotten iſſue: for many are the ſins which the conſcience doth caſt up in this caſe, which doth cauſe pain and loathing to look upon: *My ſore*, or my plague, my ſtroke by thy hand *ran in the night.* 6. There is no healing of this wound, no eaſing of this ſore, no cleanſing of the conſcience, no quieting of a mans ſpirit, till God whom the ſoul ſeeketh, ſhew himſelf Phyſician; the evil continueth ſtill and groweth; *My ſore ran in the night and ceaſed not.* 7. Where miſery ſeemeth remedileſſe, there the ſad ſoule ſinketh it ſelf to endleſſe ſorrow: and as it is hopeleſſe of eaſe, ſo it is heartleſſe to ſeek comfort, yea what earthly com-

forts are offered for the relief of a ſpiritual wound, are but a burden to a broken ſpirit; *My ſoule refuſed to be comforted.* Nothing can ſatisfie a ſoul which is ſenſible of Gods diſpleaſure, ſave the ſenſe of Gods favour. 8. A troubled ſpirit hath many thoughts; for it runs out in meditation, calleth for the records of the memory, but can find nothing to fix upon, ſave God himſelf; *I remembred God.* 9. It is poſſible that the matter of moſt comfort at ſome time may give no eaſe; the ſweet promiſes of grace, when a ſoul is not able to apply them; yea the thought of God himſelf, and his goodneſſe, may augment grief, when the conſcience doth preſent his abuſed favours, as the cauſe of Gods preſent felt wrath, *I remembred God, and was troubled.* 10. Lamentation and complaints, when vented and not eaſed with following comfort, do but double the grief; *I complained, and my ſpirit was overwhelmed.* 11. Redoubled thoughts of a perplexed ſoule, do caſt it over in a confuſion, and a ſort of ſwound; *I complained, and my ſpirit was overwhelmed.* 12. A wounded ſpirit is able to bereave a man of the nights reſt, and affect the body with a ſhare of its miſerable condition; *Thou holdeſt mine eyes waking.* 13. When a ſoul could poſſibly deſire to eaſe its grief with a little forgetting of it, and ſeek a ſleep when the body is now weary; it may fall out, that even thus much eaſe may be refuſed to a Saint for a time, which muſt be looked on as Gods hand, for the further exerciſe of the Lords ſick child; *Thou holdeſt mine eyes waking.* 14. Trouble not leneſied, nor mitigated, groweth to ſuch a height, as it ſtops the uſe of natural powers: *I am ſo troubled, that I cannot ſpeake.* The ſorrows of a ſoul ſenſible of Gods wrath, are unſpeakable, neither can the tongue utter them, nor the mind endite to the tongue what it feeleth.

Ver. 5. *I have conſidered the dayes of old, the yeers of ancient times.*

6. *I call to remembrance my ſong in the night: I commune with mine own heart, and my ſpirit made diligent ſearch.*

7. *Will the Lord caſt off for ever? and will he be favourable no more?*

8. *Is his mercy clean gone for ever? and doth his promiſe faile for evermore?*

9. Hath

9. Hath God forgotten to be gracious, hath he in anger shut up his tender mercies? Selah.

In the second place, he setteth down his wrestling, and how after he was overwhelmed, he fell againe about the using of all means to be relieved, considering the Lords work of old with others his children, and his own experience, and what could be the cause of the change, *ver.6.* and how the Lords unchangeablenesse in his loving kindnesse towards his own, might help him, *ver.7,8,9.* *Whence learne,* 1. Were our cause never so desperate, yet must we not give over, but gather strength after swounding, and use all means of relief, as the *Psalmist* here doth. 2. It is one chief means of comforting a troubled sinner, and of strengthening the faith of a weak wrestler, to cast an eye upon the Lods manner of dealing with his Saints, mentioned in Scripture, as the Psalmist did, who had the books of *Moses* and *Job*, at least to make use of; *I have considered the dayes of old, and the yeers of ancient times.* 3. It is also a good means for gathering strength and comfort for a soul under the sense of wrath to call to mind his owne experiences of deliveries and consolations received after trouble: and his own observations made upon his own experiences: *I call to remembrance my song in the night.* 4. It is a third holy means for deliverance from the straits of a troubled conscience, to search our wayes, and to seek out diligently, what cause in us we can finde, which might procure such a desertion and sense of wrath, as we do lie under; *I communed with my own heart, and my spirit made diligent search.* 5. Albeit it be possible when all the former means are used, and diligent search is made by our conscience, what may be the reason of our hard exercise, that for all that, we find no consolation, no ease, nor event; yet the use of these means wil witnesse for our wise and upright dealing, and be evidences of our endeavour and diligence in duties, as here we see the Prophet to make mention of his diligence for this end. 6. Albeit it be no strange thing for a wounded spirit to have suggestions cast in for overthrow of faith, yea to have sense of wrath speaking no lesse then what the tentation unto desperation doth alledg; yet the nature of faith is such, that it cannot yield, but must fight against the tentation, as a thing which cannot be true, cannot be admitted, as this disputation of the *Psalmist* doth give evidence; *will the Lord cast off for ever? and will he be favourable no more?* 7. The Lord may seeme to cast a man off, and to stop the

course

course of his wonted favour toward him, but this extends only for a time: It is not possible that God should cast off ever the soul that cannot endure to be thrust from him: It is not possible that God should not be favourable to such as have had experience of his favour, and do long to have new proofes thereof: *Will the Lord cast off for ever? will he be favourable no more?* Which question, *Will he do so and so?* is thus much in effect, as if he had said, it is not possible that the Lord should do so, albeit it seem he will do so. 8. When the conscience of sin doth make objection against faith, then faith makes its defence in Gods mercy, and the constancy of the course of mercy, where grace is begun to run; yea faith will not yield to a contrary thought: *Is his mercy clean gone for ever?* 9. The troubled conscience hungering after the sense of mercy, hath not only Gods merciful nature, and Gods constancy in his good will, but also his promises to lean unto, for supporting of it selfe: Therefore after mention made of Gods favour and mercy, he mentioneth here his promise also. 10. It is possible, that for a time no promise do occurre to a wounded spirit, which is fit for its present condition; or at least, no promise, which it dare or is able to apply; yea it is possible that the conditional frame of the promises being made to such as are so and so qualified, may seem to pertain nothing to the troubled conscience, yet faith will not quit its interest in the promise, but will expect good according to the promise at last; *Doth his promise faile for evermore?* 11. As it is the Lords nature to be gracious to such as come to him in the sense of their unworthinesse; so faith layeth hold on him, as gracious, and will never admit a suggestion of any change in him; whatsoever seem to be in his dispensation; *Hath God forgotten to be gracious?* this is to faith an absurdity and impossibility. 12. The compassions of God toward the miserable when they come before him, are like a running fountain, that cannot restrain it self; yet may it seem to be shut up, and wrath and displeasure to run in the place thereof, when God is pleased to exercise his child with the sense of wrath against sin; but faith will not admit this seeming for a certainty: *Hath he in anger shut up his tender mercies?* This is a saying which a Believer must abhor to give way unto; and yet may be assaulted with, and brangled, and weakned by the temptation of it.

Ver. 10. *And I said, This is mine infirmity: but I will remember the yeares of the right hand of the most High.*

I will remember the works of the Lord: surely I will remember thy wonders of old.

12. I will meditate also of all thy work, and talk of thy doings.

In the third place is set down the begun victory of faith, wherein the believer checketh himselfe for hearkning so much unto sense, for admitting the suggestions of misbelief to come unto a disputation, and resolveth to make use of the grounds of faith, and of his former comfortable experiences, *ver.* 10. and of the wonderful dealing of *God* with others his Saints before, *ver.* 11. and to settle his faith on *Gods* Word, confirmed by his works, and to set himselfe to give glory unto God, *ver.* 12. *Whence learn*, 1. In the inward exercise of *Gods* children, after a whiles darkness, cometh light; after grief, comfort; and after wrestling, cometh victory, as here we see. 2. The trouble and disquietnesse which cometh from fear of utter rejection from *God*, is from the root of natural unbelief, and inlack of the strength of faith; *This is my infirmity*, saith he, as being now assured, that matters were not as they seemed to him, concerning *Gods* mercifull affection to him. 3. Weaknesse of faith, and fear of utter wrath, is a sicknesse whereunto *Gods* children are subject; but a sicknesse whereof they will certainly recover: a sicknesse not unto death: *This is my infirmity*. 4. Our event from inward trouble, and our victory over it, doth begin at the right sight of our own weaknesse, of our own faults, and of a right judging of our selves for them: *And I said, This is my infirmity*. 5. The remembrance of the experiences of former changes, which we have found wrought by *Gods* great power, doth serve to make us both patient under a sad condition, and hopefull to come out of it: *I will remember the yeares of the right hand of God*. 6. Albeit we do not see how our comfort, delivery, and event from trouble shall come, yet may we find solid ground to expect that it shall come, if we consider aright *Gods* soveraignty over all creatures, that he is *most High*, and the omnipotency of his right hand; and his continuance, being the *eternal*, unchangeable one, and the same from year to year, from age to age; *I will remember the yeers of the right hand of the most high*; From this ground he doth expect, that he shall have experience yet again of the omnipotency of a Soveraign and constant *God*, working for his consolation. 7. When faith beginneth to recover after its infirmity or sicknesse,

ſickneſſe, it will make uſe of memory, meditation, ju[illegible] ſpeech, which were all bound up before; *I will re[illegible] tate and talk.* 8. We muſt not think to come out [illegible] ty, our of ſenſe of wrath, out of trouble of conſcience, [illegible] exerciſes of faith, by having great conſolations, high & [illegible] joyes of the Spirit at the firſt hand; but muſt be content to [illegible] creeping out of our trouble by little & little; for here the [illegible] under the deepeſt ſenſe of Gods diſpleaſure, muſt uſe all [illegible] ry meanes, and wreſtle with bitter tentations, till he come to [illegible] height as is expreſſed, *ver.* 7, 8, 9. and for an event, muſt [illegible] and reprove his own misbelief, diſpute for the help of his [illegible] taking argument from his experience from Gods power [illegible] good will, and Gods dealing with others before him. 9. The works of God, when they are looked on curſorily, or ſlightly [illegible] by, cannot be diſcerned, but when they are well conſidered, they will be found wonderful; *I will remember the works of the Lord, ſurely I will remember thy wonders of old.* 10. It is good for a ſoul in a hard exerciſe, to raiſe it ſelf from thinking of God and his works, unto ſpeaking unto God directly; no eaſe or relief be found, till addreſſe be made unto himſelfe, till we turn face toward him, and direct our ſpeech unto him, as here the *Pſalmiſt* doth, from the midſt of the eleventh verſe to the end of the Pſalm. 11. Eſtimation of any of Gods works, and gotten by meditation on ſome of his works, is able to engage the heart to a deeper conſideration of all his works; *I will meditate alſo of all thy works*, ſaith he. 12. He that would have [illegible] by Gods works, muſt bridle the levitie of his own minde, [illegible] cannot ſtay fixed in the conſideration, till it be tied in [illegible] tion; *I will meditate of all thy works.* 13. When we have [illegible] our own ſouls upon Gods works, we ſhould ſtudy to make uſe of what we have learned thereby to the good of others, and [illegible] rie of God: *I will meditate of all thy works, and talk of [illegible] thy doings.*

Ver. 13. *Thy way, O God, is in thy Sanctuary: who is ſo great a God as* our *God?*

14. *Thou art the God that doſt wonders, thou haſt declared thy ſtrength among the people.*

In the laſt place, he confirmeth his faith, and ſetteth his [illegible] by conſideration of the Lords dealing with his people, [illegible]

whereof he speaketh, first, in general, ver. 13, specially, of the bringing of his people out of the wilderness, terribly discomfiting their enemies, and orderly leading them, as his own flock, by weak and strong hands: *Whence learn*, 1. When the heart of a man is toward the Lord, then the vaile of darkness, confusion, and disorder is removed; he can justifie the Lord in all his ways, as most holy and just, as here we see in the *Psalmist*, who before he began to direct himself toward God, can now say to him, *Thy way, O God, is in the sanctuary*. 2. There is no understanding of Gods dealing with us, nor can any right conclusion be made of his exercising of us, except we come to the Lords Ordinances, where his Word, his Oracles of Scripture do expound his works perfectly; *Thy way, O God, is in the Sanctuary*. When the works and wayes of God are looked upon by the light of the Word, in his Sanctuary or church, and God is looked through his works and Word, then is a soul forced to admire his goodness, & wisdom, and justice, and power and goodnes, above expression; *Who is so great a God as our God?* 4. The exercise of believers conscience with fears & suspicions of Gods affection to him, endeth in admiration, and in exaltation of God, in believing more firmly in him, in magnifying the grace of his Covenant with him, in acknowledging his own blessedness, and the blessednesse of all other believers, for having him for their God; *Who is so great a God as our God?* 5. So much in general may be seen of Gods dealing with his people, as may comfort a man in his own particular, who is troubled about Gods affection toward him: for when Israel in Egypt was put to hard labours, as they saw nothing but rooting of them out with misery and oppression, God did work so well, so wisely, so powerfully, and so graciously for them, as all their hard exercise was turned to their greater comfort, and Gods greater glory. This generall is the use that the *Psalmist* maketh of Gods dealing with his people, and doth find it applicable to his own condition; *Thou art the God that doest wonders*. 6. When we cannot see what is likely or possible we can be extricated out of the difficulties we are fallen into, especially in our spiritual condition, we are bound to give unto God the glory of doing above all things we can conceive, for the good of those that desire to be his subjects; *Thou art the God that doest wonders*. 7. What God hath confirmed to the world of already, concerning what he can do for his people, is every particular soul of his wisdome, power,

and goodneſſe toward it ſelf, when it doth draw in to
one of his people; for this uſe doth the *Pſalmiſt* make
ing for his people; *Thou haſt declared thy ſtrength*

Ver. 15. *Thou haſt with* thine *arm redeemed thy people, the ſonnes of Jacob and Joſeph.* Selah.

16. *The waters ſaw thee, O God, the waters ſaw thee; they were afraid, the depths alſo were troubled.*

17. *The clouds poured out water, the skies ſent out a ſound, thine arrowes alſo went abroad.*

18. *The voice of thy thunder* was *in the heaven: the lightnings lightned the world, the earth trembled and ſhook.*

He deſcendeth more ſpecially to the conſideration of the Redemption of *Iſrael* out of *Egypt*, (which is a repreſentation of the ſpiritual Redemption of his people) whom at the time when they were in the deepeſt miſery, and leaſt able to help themſelves were moſt oppreſſed by the enemies; and for their own diſpoſition, were in a moſt ſinful condition, and in a deſperate mood againſt the meanes and inſtruments of their delivery; God did deliver and remove all the difficulties which might hinder their event and eſcaping from miſery: from whence the *Pſalmiſt* might ſtrongly reaſon for his own comfort, that God would not fail to deal graciouſly with his ſoul, who was ſeeking favour from God, and a renewed ſenſe of reconciliation with him. *How learn,* 1. That no ſoul can be under ſuch ſenſe of wrath and deſolation, but he may draw comfort from the great work of Redemption of loſt ſinners; for if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we ſhall be ſaved from wrath by his life. And this ſpirituall Redemption was figured by the bodily delivery of *Iſrael* out of *Egypt*; *Thou haſt with thine arme redeemed thy people, the ſonnes of Jacob and Joſeph.* 2. It is by reaſon of the Covenant that people receive deliverances, and conſolations, proofs of Gods power working for them: Therefore doth he call them ſonnes of *Jacob* from their intereſt in God, and Gods intereſt in them by Covenant: *Thou haſt redeemed thy people.* 3. No obſtacle how great ſoever, can ſtand in the way of the deliverance and comfort of Gods people, but God can and will remove

the red Sea, so soon as he manifests himself, it will get out of the way as affrighted at his Majesty; *The waters saw thee, O God, the waters saw thee, they were afraid, the depths also were troubled.* 4. The commotions which God hath made in heaven by rain, hailstone, thunder, fire, and lightning, when he would shew himself for his people, and against their enemies, may teach sufficiently what God can and will do for his own children, who draw near unto him; and how he will rebuke every adversary power which is against them; *The clouds poured out water, the skies sent out a sound; thine arrowes went abroad, the voice of thy thunder was in heaven; the lightnings lightned the world, the earth trembled and shook.* Whether wee referre these words to what God did in plaguing *Egypt*, before he brought out his people, or after when he shewed his anger in pursuing the *Egyptians* in their flight, when they were seeking to escape out of the red sea: or to what the Lord did in fighting for his people against the *Canaanites*, they teach the same doctrine to us.

Ver. 19. *Thy way is in the sea, and thy path in the great waters: and thy footsteps are not known.*
20. *Thou leddest thy people like a flock: by the hand of Moses and Aaron.*

He closeth his meditation with two observations; one is, that the Lords wayes are past finding out; and this he insinuateth by making *a way through the red sea*, where never one went before, nor never one could follow after. The other observation is, that God can save his people by how few and weak instruments he please. *Whence learn*, 1. The Lord draweth deep in the working out of the delivery and salvation of his own people, bringing them first unto extremity of danger, and then making a plain and clear way from all their straits; *Thy way is in the sea*, where no man can wade, except God be before him, and where any man may swim, if God take him by the hand, and lead him through. Thus God is in working, when he engages his children in dangers, and which way he is going, when he leads them into overflowing troubles and deep waters, they cannot understand, till he have done his work: *Thy path is in the great waters.* 3. A particular reason of every thing that God doth, can no man find out: the which cause the Lord craveth submission of all his people in their exercises, as he did of *Job*; *thy footsteps are*

not known. 4. Whether men do ſee reaſons of Gods dealing with them or not, the Lord hath a care of his weak and witleſs people, as a ſhepherd hath of his flock, and is a gracious leader of his people that follow him: *Thou leddeſt thy people as a flock.* 5. The Lord hath his meanes and inſtruments, of whoſe miniſtry he maketh uſe: and thoſe, albeit they be few and weak, yet ſhall he doe his greateſt works by them, according as hee doth imploy them; *Thou leddeſt thy people as a flock, by the hand of Moſes and Aaron.*

PSAL. LXXVIII.

Maſchil of Aſaph.

IN this Pſalm the Lords Spirit doth ſtir up his people to make a right uſe of the Lords works of juſtice and mercie ſet down in holy Scripture; and to this end he giveth account of Gods dealing very mercifully with his people, and never in juſtice, but when mercy was abuſed: and he ſheweth alſo the peoples dealing with God unthankfully, deceitfully, whether he dealt mercifully or in juſtice with them.

The Pſalm may be divided thus: After a preface to prepare the hearer for attention and obſervation of what he was to deliver, *ver.* 1,2,3,4. he bringeth forth, firſt, the evidence of Gods gracious care he had of his people, in giving them his bleſſed word, to teach unto them faith and obedience, *v.* 5,6,7,8. Secondly, the evidence of Gods judgement againſt his people, who were put to flight before their foes, when they did not believe the Lord, and did not make uſe of his works among them, *v.* 9,10,11. Thirdly, he ſetteth down how great things God did for them in *Egypt*, and in the wildernesſe, *v.* 12,13,14,15,16. Fourthly, how they made no better uſe of theſe mercies, then to tempt God, and provoke him to wrath, *v.* 17,18,19,20. Fifthly, how for their tempting of God, he was angry at them for their unbelief, and not conſidering of the miraculous feeding of them with Manna, *v.* 21,22,23,24,25. and how in wrath he ſatisfied their luſt by ſending quailes for them, to eat fleſh their fill, *v.* 26,27,28. Sixthly, how becauſe they repented not of their provocation, the Lord did plague them, and they went on in their misbelief and diſobe-

obedience: and God went on in the course of multiplying judgments on them, and cuttiug off multitudes of them, *ver.* 30, 31, 32, 33. Seventhly, how they at last made a fashion of returning and seeking of God, but proved in effect nothing but flattering and dissembling hypocrites, unconstant in the Covenant *ver.* 34, 35, 36, 37. Eigthly, how the Lord in mercy pitied and spared them many a time, notwithstanding all their provocations of his justice against them, *ver.* 38, 39, 40, 41. Ninthly, he setteth down the prime cause of all this their sin and misery, because they marked not, or made no use of the difference that God put between the Egyptians and them; nor how for their cause he had plagued the Egyptians with plague after plague, *ver.* 42, 43, 44, 45, 46, 47, 48, 49, 50, 51. and brought their fathers safely out of *Egypt* when their enemies were drowned before their eyes, *ver.* 52, 53. Tenthly, he setteth down how the Lord perfected their journey to *Canaan*, and brought them to the possession of it, thrusting out the Canaanites, that they might have place, *ver.* 54, 55. Eleventhly, how they for all this, provoked God to anger with their idolatry and superstition, *ver.* 56, 57, 58. Twelfthly, how the Lord for this their oft repeated provocation, did miserably vex them in the days of *Eli* and *Samuel*, giving over his Ark into the Philistines hand, and plaguing their country with variety of plagues, *v.* 59, 60, 61, 62, 63, 64. Thirteenthly, how God of his free mercy put his enemies to shame, and restored Religion and Liberties to Church and Kingdom, *v.* 65, 66. And last of all, how he brought them to a settled condition under *David*, who was a type of Christ, *ver.* 67, 68, 69, 70, 71, 72.

1. *GIve ear, O my people to my Law: incline your ears to the words of my mouth.*
2. *I will open my mouth in a parable: I will utter dark sayings of old:*
3. *Which we have heard and known; and our fathers have told us.*
4. *We will not hide them from their children, shewing to the generation to come the praises of the LORD: and his strength, and his wonderful works that hee hath*

In the Preface, the Spirit of the Lord calleth for attention to the doctrine which he is to deliver, for four reasons. The first, because it was his law, and words of his mouth directed to his covenanted people, *ver.* 1. The next, because this doctrine was mysterious and full of hid wisdome, *ver.* 2. The third, because it is an ancient doctrine delivered to the Church of old, and transmitted unto them that succeeded, *ver.* 3. The fourth, because it must be knowne and transmitted to the succeding posterity, and following generations of the Church, for the glory of Gods wonderful working for his Church, *v.* 4. *We are learn,* 1. Such is our dulnesse and slownesse of heart to understand and believe what the Lord doth say unto us, that we have great need to be admonished, and stirred up to attention and hearing with faith; *Give ear, O my people,* saith the Spirit by his Prophet. 2. The authority of divine Doctrine should tie our eares to hear it reverently, believingly and obediently: it is the Lords law, and the words of his mouth, speaking by his Prophet to us, *Give eare, O my people, to my law, incline your ear to the words of my mouth.* 3 Albeit the Word of the Lord be plain to the attentive believer, yet to the unattentive misbeliever it is a hid mystery; and for this reason we have need to hear attentively and believingly; *I will open my mouth in a parable, I will utter dark sayings.* 4 The Word of the Lord hath true antiquity with it; divine doctrine is no new doctrine: and for this reason should we hear it attentively and believingly; *I will utter dark sayings of old.* 5 Albeit the Word of the Lord be a mystery and dark sayings to the misbelieving multitude of the world, yet it is understood, received and believed by the true members of the Church from age to age; therefore the Prophet, speaking of himself, and of the godly in his time, saith of their parables and dark speeches, *Which we have heard and known, and our fathers have told us.* 6 Those are worthy of the name of Fathers in the Church, in relation to posterity, who transmit to posterity the truth of God contained in Scripture, such as here is set down in this Psalm: and this is the only infallible sort of tradition, which delivereth to posterity what God delivered to the Prophets, or their Predecessors by Scripture, such as is the Doctrine delivered in this Psalme; *We* (saith he) *have heard and known, and our Fathers have told us, we will not hide them from their children.* 7 The godly of every age ought to have the same care to transmit the Word of truth to their posterity, which their ancestors had to transmit

and to pay the debt they owe to their faithful Ancestors unto succeeding generations; *We will not hide them from their children, shewing to the generations to come, &c.* ver. 8. The great matter of sound and saving doctrine, is the setting forth of the glory of God in his Attributes, and wonderful Operations for his people: *Shewing to the generations to come the praises of the Lord, and his wonderful works that he hath done.*

Ver. 5. *For he established a testimony in Jacob, and appointed a Law in Israel, which he commanded our fathers, that they should make them known to their children.*

6. *That the generation to come might know* them, even *the children* which *should be born*: who *should arise and declare* them *to their children*:

7. *That they might set their hope in God, and not forget the works of God: but keep his Commandments.*

8. *And might not be as their fathers, a stubborn and rebellious generation, a generation that set not their heart aright: and whose spirit was not stedfast with God.*

After the Preface, he bringeth forth a notable evidence of the Lords care of his Church, in giving them his Scriptures and revealed rule of faith and obedience, to be transmitted from one generation to another, *ver* 5,6. that they might have faith and hope in God, and obey his commands, *ver.* 7. and not bee like such of their predecessors, as were rebellious hypocrites, and backsliders from their covenanted duties, *ver.* 8. *Whence learn*, 1. One of the chiefest mercies that can be bestowed on a people, is the giving of the holy Scriptures unto them, and revealing unto them the way of salvation, and of Gods service which he requireth; this is put in the first room here: *For he established a Testimony in Jacob, and appointed a Law in Israel.* 2. Gods words and ordinances appointed in Scripture, are witnesses for him, of his wildom, power, holinesse, mercy, and justice against such as do not make use thereof, and a fixed rule for mens faith and obedience; therefore is it said, *He established a testimony in Ja-*

cob, and appointed a Law in Iſrael. 3. The Scriptures [illegible] appointed for a rule only to thoſe to whom they were [illegible] rected, but for the uſe alſo of the Church in all ages follow-ing, which every man muſt both ſtudy to underſtand and [illegible] himſelfe, and alſo teach his children, and thoſe under his charge to underſtand and obey, according to his place; he gave a teſti-mony and a Law to the fathers, *That they ſhould make them known to their children, that the generation to come might know them, even the children which ſhould be borne, who ſhould ariſe, and declare them to their children.* 4. The end of revealing and teaching of Gods Word, is to beget and increaſe mens faith in God, and dependance upon him, as here is ſet down: the Word was to be declared to their children, *That they might ſet their hope in God.* 5. The way to foſter faith and hope in God, is to mark and conſider, and keep in a ſanctified memory, how God hath already confirmed his Word by his works, and by pawnes and pledges, both of his power and purpoſe to perform what he hath ſaid; therefore doth he joyne unto the duty of ſet-ting their hope in God, the duty of not *forgetting his works*; intimating that if his works were forgotten, his Word would not be believed, and faith and hope in God would not remain conſtantly fixed on God. 6. The faith and hope which God craves of his people to be fixed on him, is ſuch as may bring forth obedience to his precepts: therefore unto hoping in God, and not forgetting his works, he addeth, *But keep his Command-ments*: ſo this is the ſumme of true religion, to have faith in God, upon the termes of grace offered unto us through a Re-deemer, and to hope for and expect the accompliſhment of all his promiſes, and to foſter our faith and hope by the conſidera-on of what he hath done for his people, and uprightly to ſet our ſelves to keep his Commandments. 7. The example of fathers is not to be followed, except wherein they followed the Lord: where there practice is not conformable to Gods Word, we muſt not be like them; therefore ſaith he, *And might not be as their fa-thers were, ſtubborn.* 8. This is the natural inclination of cor-rupt mankind, to go on in our ſinful courſe obſtinately, how-ſoever God diſcharge us: to come contrary to his commands, and flatly to refuſe to obey him; and if we at any time ſeem to do him ſervice, to do it from corrupt principles, and for corrupt ends, ſtill remaining unreconciled to him: and whatſoever we tie our ſelves unto by Covenant, as double-hearted perſons, to deale deceitfully therein, and turn back from it: ſuch were all

the

Israelites: *A stubborn and rebellious generation, a generation that set not their heart aright, and whose spirit was not stedfast with God.* 9 Nothing is able to bring us off this our natural course, and sinful inclination, except faith and hope in God, and obedience to his commands be begun and entertained in us by the Word of God, as the connexion of these duties here, and order they are set down in, doth teach. 10 The Lord will have his people obediently to hearken to his reproofs, and not reject his yoke, and meekly to submit to his government, and not rebel; to study sincerity of affection toward God, and stedfastnesse in his Covenant, as his condemning these carnal Israelites for the contrary faults doth teach us.

Vet. 9 *The children of Ephraim being armed, and carrying bowes, turned back in the day of battel.*

10 *They kept not the Covenant of God: and refused to walk in his Law.*

11 *And forgate his works: and his wonders that he had shewed them.*

In the second place, under the name of *Ephraim*, as the most mighty and numerous tribe of all the rest, he understandeth all *Israel*, and shewes that the reason of the Lords many a time deserting of *Israel* from age to age in the day of battel, was their carnal confidence in their own strength, and their not believing in God, their not regarding the Covenant they were entred into with God, their disobedience to his commands, and their not making use of his wonderful works amongst them. *Whence learn*, 1. When men are under greatest guiltinesse, and at greatest distance from God, they are least sensible of their sin, least afraid of Gods wrath, and most confident of their own abilities. *Ephraim* and *Israel* many time lying under breach of covenant & rebellion against God, *being armed, and carrying bows*, do think themselves sufficient to encounter with their enemies. 2. Multitude of men and arms will not avail a people in the day of battel, when God is against them; God can take wisdome, and courage, and strength, and good successe from them; *The children of Ephraim being armed, and carrying bows, turned back in the day of battel.* 3. The cause of general calamities coming upon Gods people, will be found in their sins, which

which have provoked the Lord against them, whereof God doth convince them by judgements; when they will not be convinced otherwayes; *They turned back in the day of battel*; how came this? *They kept not the Covenant of God.* 4 The Lord useth by his Word in the mouth of his messengers to convince his backsliding people of their defection, and to presse upon them to return to the rule, and walk in his obedience; but when this admonition and offer is refused, then no wonder judgment come: for here, *They turn back in the day of battel*; when, and wherefore? *They refused to walk in his Law.* 5 As the sanctified and thankful remembrance of Gods dealing with his people, is the way to keep the heart in the love, faith and obedience of God: so the letting of his works, and specially the most remarkable and wonderful works, to slide out of their memory and affection, is the fountain of defection from God, and cause of falling unto carnal courses and confidences, and drawing on of Gods judgments on themselves; *They forgat his works, and his wonders that he had shewed them.*

Ver. 12. *Marvellous things did he in the sight of their fathers: in the Land of Egypt, in the field of Zoan.*

13. *He divided the sea, and caused them to passe thorow; and he made the waters to stand as an heap.*

14. *In the day time also he led them with a cloud: and all the night with a light of fire.*

15. *He clave the rocks in the wildernesse, and gave them drink as out of the great depths.*

16. *He brought streams also out of the rock, and caused waters to run down like rivers.*

In the third place, he setteth down some of these wonderful works done for his people which should have tied their faith, love and obedience unto the Lord; in special the great work of Redemption and delivery of his people out of *Egypt*, (representing the spiritual Redemption and delivery of his owne out of the bonds of sin, Satan, and wrath,) how God plagued the Egyptians with wonderful plagues, in the sight of their King and Princes

in *Zoan*, the most famous City of *Egypt*, *ver.* 12. How he dried the red sea, and made his people go through between mountaines of liquid water on both hands, *ver.* 13. How he directed them, and refreshed them by a pillar of fire by night, and by a cooling cloud by day, *ver.* 14. How he furnished them with drink out of the flinty rock in the wildernesse, *ver.* 15, 16. *Whence learn*, 1. The great work of bodily redemption of Gods people out of *Egypt*, and the spiritual Redemption of his people from the bondage of sin and misery by Christ, represented thereby, should be as inducements unto, and props of faith in God, to all who seek life in him, and a sufficient motive unto love and obedience unto him to the worlds end; for to this end did he declare his love, care, and power to save them who enter in Covenant with him to be his people; *Marvellous things did he, &c.* 2. The workes of God done for his people in any former age, do oblige those of that age, and all the succeeding ages to make use thereof, for the increase of faith in God, and of love and obedience to God, and do answerably aggravate the contrary sins, when they are not so made use of; for *Marvellous things did he in the sight of their fathers*; is the ground of challenging of the posterity for their defection. 3. The plagues of *Egypt*, should serve for the comfort of Gods oppressed people, and for terrour to their enemies in all ages; *Marvellous things did he in the sight of their fathers, in the land of Egypt.* 4. As the Lord avoweth his people, and ownes their quarrel most openly in the sight of Kings Courts, and royall Cities; so should his people avow their loyalty to God before all men: otherwayes, the more evidently God hath appeared for his people, the more heavy is the challenge of unthankful disobedience; as here it is made the challenge of backsliding *Israel*, that God in the most open theatre of the Kingdome of *Egypt*, (whereby the fame of his works might go into all the world) did work for them and their fathers; *Marvellous things did God for them in the field of Zoan*; from whence passage was to many countries. 5. The Lords making of a way through the red sea for his peoples delivery, is an evidence and pawne once for aye, of his power and purpose to make a way for his owne to escape, how great soever their straits shall be; *He divided the red sea, and caused them to passe through.* 6. The Lords causing the liquid waters to stand as a wall, heaped up contrary to the nature thereof, is a pawn of his power and purpose to make the creatures, which by nature should devoure, to be not only harmlesse

leſſe; but helpful alſo to this people, as need required: *He made the waters to ſtand as an heap.* 7. The Lords bringing of his people, both out of *Egypt* and out of the ſea, is a pawne of his power and purpoſe to bring his people through all hazards whatſoever, wherein others ſhall periſh; *He cauſed his people to paſſe through.* 8. The Lords leading on of his people night and day, is a pawn of his conſtant love to his own people, and of his power and purpoſe never to leave nor forſake ſuch as love to have his guiding and conduct; *In the day time alſo he led them.* 9. The Lords covering of the hoſte of his people with a coole and comfortable cloud all the day long, to keep them from the ſcorching heat of the Sun in the dry and hot wilderneſſe, is a pawne of his kinde care of his people, and conſtant purpoſe to give refreſhment in the time of perſecution, or whatſoever troubles they ſhall be exerciſed with: *In the day-time alſo he led them with a cloud.* 10. The Lords making of a pillar of fire to burn and ſhine all night, for tempering the cold of the night, and directing of *Iſraels* ſteps, when they were to march in the night, is a pledge of his love, power and purpoſe to furniſh the light of direction and conſolation unto his own people, as they have need; *He led them all the night with a light of fire.* 11. As the Lords people wanting of water in the wilderneſſe, through which their way did lie, doth teach us that we may be redacted to great ſtraits in this life, both bodily and ſpiritual; ſo the Lords furniſhing unto them drinke, doth teach, that the Lord both can and will furniſh his people in their neceſſities, bodily and ſpirituall; *He clave the rocks in the wilderneſſe, and gave them drink, as out of the great depths; he brought ſtreames alſo out of the rock, and cauſed waters to run down like rivers.*

Ver. 17. *And they ſinned yet more againſt him: by provoking the moſt High in the wilderneſſe.*

18. *And they tempted God in their heart: by asking meat for their luſt.*

19. *Yea, they ſpake againſt God: they ſaid, Can God furniſh a table in the wilderneſſe?*

20 *Behold, he ſmote the rock that the waters guſhed out, and the ſtreams overflowed; can he give bread alſo? can he provide fleſh for his people?*

fourth place, he setteth down how the people made no [illegible] of the foresaid mercies, then to tempt God, and to provoke him to wrath, by seeking satisfaction to their carnal lusts, and questioning whether or no God was able to satisfie their desires: *Whence learne*, 1. Unrenewed nature is strongly inclined to meet the Lords goodnesse with more and more ingratitude, and to sin over and over again the same sinnes, when new mercies and old faults being well considered, might teach more wisdome and thankfulnesse; *They sinned yet more against him.* 2. We are so foolish in our sinning, that we do not consider what we our selves are, how great a Majesty we offend, and what may be the consequents thereof; *They sinned yet more by provoking the most High.* O how unreasonable, uncircumspect, undiscreet and blind fools are men in their sinning! 3. Albeit we have no outward enticements, albeit the place of our sojourning here should warn us as strangers and pilgrims to abstain from fleshly lusts, albeit we have the word and works of God as witnesses of God, and evidences of his beholding of us; yet so pregnant are we in wickednesse, so beastly passionate in our carnall affections, and so grosse in Atheism, that naturally wee run on in our own wayes, as the horse rusheth into the battel; *They provoked the most High in the wildernesse.* 4. When God giveth sufficiently to supply necessities, and we seeke to satisfie our lusts; when God hath said and done abundantly already for evidencing his power, justice, truth and care of our welfare, and we wil not rest on him, except he give such other new and extraordinary proofs of his properties, as we do prescribe, then do we tempt God, and highly provoke him, by seeking thus to subject him to our direction, will and carnall affections; *And they tempted God in their heart, by asking meat for their lust.* 5. When the sinful motions of the minde and heart are not controlled, the sinne will breake forth openly to outward acts tending to Gods dishonour, and to the evil example of others; *They tempted God in their heart*, and then *they spake against God.* 6. Words of misbelief, not disputing arguments, but in effect calling in question Gods truth, power, care of us, or his good will to us, are in effect slandering of God, and bearing false witnesse against him; *They spake against God; they said, Can God furnish, &c?* 7. The carnal ungodly man hath no estimation of God, or any of his spiritual benefits, but doth set him a task of satisfying of his fleshly contents and affections, which if God do not answer, he misregardeth

eth God; They said, *Can God furnish a table in the wilderneſſe?* 8. Albeit the unbeliever be convinced of Gods power and goodneſſe to his people by his works for time past, yet is he not the wiſer afterward, when it cometh to the giving credit unto God in another work: yea, the work which God hath wrought, Is eſteemed by him as nothing, except God do further as the unbeliever ſhall preſcribe: *Behold, ſay they, he ſmote the rock, that waters guſhed out: but can he give bread alſo? can he provide fleſh for his people?*

Ver. 21. *Therefore the LORD heard this, and was wroth: ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael.*

22. *Becauſe they believed not in God: and truſted not in his ſalvation.*

23. *Though he had commanded the clouds from above: and opened the doors of heaven,*

24. *And had rained downe Manna upon them to eate, and had given them of the corne of heaven.*

25 *Man did eat Angels food: he ſent them meat to the full.*

In the fifth place he ſetteth down how God was wroth for their unbelief, and for their not having a due eſtimation of the miraculous feeding of them with Manna. *Whence learn,* 1. Sins continued in, and in ſpecial, expreſſions to the diſhonouring of God flowing from misbelief, have a loud cry in Gods eares, and he taketh notice of them for executing of judgment; *Therefore the Lord heard this, and was wroth.* 2. When God is openly diſhonoured, the Lord by open judgment will ſanctifie his own Name on the ſinner, whatſoever be his priviledge, and though he were never ſo neer to God in external priviledges; *a fire was kindled againſt Jacob, and anger alſo came up againſt* [illegible]. 3. Misbelief is a more grievous ſinne then men do eſteem of; for it calleth Gods truth, mercy, goodneſſe, power, conſtancy, and all in queſtion; and even his juſtice amongſt the reſt, which if the misbeliever did conſider, he would not provoke juſtice againſt himſelf by this ſin; *Wrath came up againſt Iſrael, becauſe they* [illegible]

God. 4. They doe not believe in God, who depend upon him for salvation, and for whatsoever is necessary to them for salvation: yea they who doe not believe that the Lord shall bring them out of every strait, in a way tending to their welfare, and for his owne honour; doe not believe in him for salvation, so solidly as he requireth of them. *They believed not in God*, (saith he,) *and trusted not in his salvation.* 5. The more meanes, encouragements, helps and motives to support a mans faith are furnished of God, the greater is the sinne of unbeliefe in him: As the Israelites unbelief was the greater, for Gods miraculous bringing of water out of the rock, and Manna from the clouds, so here the Israelites misbeliefe is aggravated thus; *They trusted not in his salvation, though he had commanded the clouds, and rained down Manna.* 6. Man liveth not by bread, but by the efficacious Word of God. It is so easie for God to rain down victuals out of the clouds, as to make them grow out of the ground; let him say the word, and it is done: *He commanded the clouds, and opened the doors of heaven, and rained downe Manna to them to eat.* 7. The Lord doth provide well for his redeemed people, what the earth doth not yield unto them, he maketh the heaven one way or other furnish unto them: as when the Israelites wanted the corn of the earth, *the Lord gave them of the corne of heaven, so that man did eat Angels food*: not that there is corn in heaven, or that Angels eat any corporal food; but *manna* is so called for the excellency of the food, that it might have served for food to Angels, if they had any need of food. 8. The more excellent the benefit which God giveth, the greater is the ingratitude of the man who doth not esteem of it, and make use of it as becometh; as in *Israels* sinne, who did not esteem of Manna, as they should have done: had the Lord fed them with dust of the earth, or roots of grasse, or any other mean thing, they should have had no reason to complain: but when he giveth them a heaven-bread every morning for their cause, sent down from heaven with furniture every day, of such excellent colour, taste, and wholsomnesse: what a provocation of God was it to be discontent now; in special, when he gave them abundantly of it? *He sent them meat to the full.*

Ver.

Ver. 26. *He caused an East-wind to blow in the heaven, and by his power he brought in the South winde.*

27. *He rained flesh also upon them as dust, and feathered fowles like as the sand of the sea.*

28. *And he let it fall in the midst of their camp, round about their habitations.*

29. *So they did eat and were wel filled: for he gave them their own desire.*

Here the Lord being tempted by a murmuring and unthankfull people, to refute their suspicion of his power, sendeth them the most delicate flesh that could be found in the world, quailes in abundance, till they were all filled. *Whence learne,* 1. The Lord, that he may shew what regard he hath to satisfie good and lawful desires, doth sometime grant unto men their unlawful and unreasonable desires; that holy desires may be the better entertained, and constantly followed till they be granted; as appeareth by the Lords granting of the unreasonable desire of the *Israelites* after flesh. 2. The Lord hath the Commandment of the winds to make them blow from what airt, and in what measure he pleaseth: *He caused an East wind to blow in the heaven, and by his power he brought in the South wind.* 3. The Lord can gather so many creatures as he minderh to make use of at his pleasure, he can gather birds and fowles, and make their flight longer or shorter as he pleaseth, and make them light and fall where he pleaseth; and can bring near to mans hand, what he hath a mind to give unto him: *He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea; and he let them fall in the midst of their camp, round about their habitations.* 4. As the Lord doth grant lawful desires in mercy, so also doth he grant sinfull desires in wrath; *So they did eat and were filled, for he gave them their own desire.* 5. When the carnal heart doth meet with the object of his lust, he falleth upon it as a beast doth without fear of God, moderation of affection: *They did eat and were filled, for he gave them their own desire.*

Ver. 30. *They were not estranged from their lust, but while their meat was yet in their mouths,*

31. *The*

the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.

32. *For all this they sinned still: and believed not for his wonderous works.*

33. *Therefore their dayes did he consume in vanity; and their yeares in trouble.*

In the sixth place, he setteth down their impenitency continuing, and the Lords judgements poured out one after another upon them. *Whence learn,* 1. Sinful lust is unsatiable, even when the body is overcharged with the service of it; To lust sinfully is a snare, but to continue in the slavery of lust, is a selling of a mans selfe, and a wedding of him unto that lust: such was the sin of the carnal *Israelites*; They continued in their lusting and repented not, albeit they got time to repent, they and their lust did not discord; *They were not estranged from their lust.* 2. When men will not be enemies to their own sinful lusts, they do provoke the Lord to become enemy to them, and to poure wrath on them in the very act of their sinning; *While their meat was yet in their mouthes, the wrath of God came upon them.* 3. Such as are most head-strong in sinne, and take to themselves most liberty to sin, and do give example most unto others to sin, shall be most notoriously punished: High places and eminency in power, as it doth not lessen sin, but aggravate it; so doth it not exempt from judgement, but procureth that it should be augmented rather, as is to be seen here in the punishment of the Nobles and great men in the camp of *Israel*; *The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.* 4. Such is the perverseness of our natural inclination, that neither by Gods gentle dealing with us, nor by his sad judgements on others or on our selves, can we be amended, as is to be seen in unrenewed *Israelites*: *For all this they sinned still.* 5. Neither extraordinary works of mercy, nor judgements, nor miracles, are able to convert men, or turn them from their evil wayes, or beget saving faith in them, with whom ordinary meanes do not prevaile; *For all this they sinned still, and believed not for his wonderous works.* 6. When all meanes are used, and none do prevaile to bring men to repentance and reconciliation with God through faith, no wonder God in his righteous judgement should cut off the impenitent as an unfruit-

full and evill tree is cut down and cast away; *They therefore their dayes did he consume in vanity, and their trouble.* 7. By following of lusts, and not seeking God, men do both misse the good they hoped to have by and finde nothing in their way but vanity; and also trouble and torment, which they did not feare; *They and believed not, therefore their daies did God consume and their yeares in trouble.*

Ver. 34. *When he slew them, then they sought him: and they returned, and enquired early after God.*

35. *And they remembred that God was their Rock and the High God their Redeemer.*

36. *Nevertheless, they did flatter him with their mouth: and they lied unto him with their tongue.*

37. *For their heart was not right with him: neither was they stedfast in his Covenant.*

In the seventh place, he describeth some fits of their temporary faith and repentance, *ver.* 34,35, which in effect proved but flattery or hypocrisie, and did resolve in back-sliding and stasie, *ver.* 36,37. *Whence learn,* 1. When men neither by Lords liberality, nor lighter chastisements can be moved to pent, it is righteousnesse with God, by fearefull judgements off a number, and to put the rest in fear of present cutting and so to waken them out of security; as here when the carnall raelits went out in their provocations, *The Lord slew* 2. The sense of present devouring wrath, and the terror angry God, may drive men to a temporary repentance, seeking of friendship and favour with God, for sparing from wrath and present plagues, and all this may be without rious repenting of sin, without flying to a Mediator by faith, without minding hearty and solid reconciliation may proceed only from the natural principle of fear of love of self-preservation; as here, *When he slew them, sought him.* 3. Temporary repentance, may make a temporary of a mans course of life and carriage, from the worse to ter; may make him leave off his way of provocation, and ter God for a time with some diligence in the outward

Reli-

here, *They returned, and enquired after God early.* ...a temporary Repentance, moving from sin upon ...unds, so there is a temporary faith in many, moving ...upon temporary considerations; that is, drawing ...God, to obtain of him sparing of their life and temporal ...and making use of Gods goodnesse and bounty, as much ...as to a mans purpose; as here, *They remembred that God ...their Rock.* 5. Temporary faith may make use of Redemption, so farre as may serve for deliverance from, or recovery out ...of temporal trouble, as present danger of wrath, and plagues; as ...*They remembred that the High God was their Redeemer.* ...Acts of faith and repentance, extracted by sore judgements, ...of wrath, and desire of temporal deliverance, may be found ...the fruits of flattery, and not of saving faith; *Nevertheless ...flattered him with their lips.* 7. Profession of faith and repentance, which doth forsake sin and seek God only for temporal ...ends, is but a lying unto God in effect, howsoever the temporary ...believer and repenter may judge himselfe sound enough; as ...*And they lied unto him with their tongues.* 8. When the ...heart affections of a man are not set sincerely against sin, and ...to God, or toward God; all the outward profession is but hypocrisie in effect, and a lie; as here, *They lied unto him with their ...tongue, for their heart was not right with him.* 9. Temporary ...faith produce no stedfastnesse in the Covenant, or covenanting; but make a man only a temporizer therein, as outwardly ...they do lead him toward duties, or from them: *Their heart was not right with God, neither were they stedfast in ...his covenant.*

...38. *But he* being *full of compassion, forgave ...their iniquity, and destroyed* them *not: yea many a ...time turned he his anger away, and did not stir up all ...his wrath.*

For he remembred that they were *but flesh, a ...wind that passeth away, and cometh not again.*

How oft did they provoke him in the wilderness, ...and grieve him in the desert?

Yea, they turned back, and tempted God: and ...limited the holy One of Israel.

In the eighth place he sheweth the Lords mercifull sparing of his people many a time, and pitying of their natural frailty, because if he should have killed them, they were not to live again in this world, *ver.* 38, 39. notwithstanding of their frequent provocations in the wilderness, their limiting of God, and taking upon them to direct him what he should do unto them, *ver.* 40, 41. *Whence learn,* 1. There is a remission of sin, in regard only of temporal judgment, *Lev.*4.20. which is in effect, onely the not inflicting temporal punishment upon the sinner, or the not destroying of the sinner presently, the persons remaining the same impenitent sinners; such as was Gods pardoning here of impenitent Israel, flattering and false-hearted Israel: *But he forgave their iniquity.* 2. It is not any good in the sinner, but pity in God, which is the cause of sparing sinners from present perdition, when they provoke the Lord; *But he being full of compassion, forgave their iniquity, and destroyed them not.* 3. The Lord doth evidence his mercie and pitie toward sinners, partly by his often sparing to strike, and turning away of his wrath ready to break out against them; and partly by his mitigating his anger, and not suffering it to break out in full force; *Many a time he turned his anger away, and did not stir up all his wrath.* 4. Let men conceit of their own natural strength as they list, yet the truth is, their frailty is great; *They are but flesh, and a vapour that passeth away, and cometh not again.* 5. When no good at all is found in man for which God should spare him, he taketh occasion of his frailty and misery, whereunto man is subject, to pity him; *For he remembred that they were flesh, a winde that passeth away, and cometh not again.* 6. The oftner sin be repeated, the greater is the provocation; and the greater is the mercy, that so often doth forbear to destroy: and when the frequency of sinning and frequency of sparing are numbred, the reckoning will not easily ended, nor the number condescended upon: *How oft did they provoke him in the wilderneſſe?* 7. The sinnes of Gods people do greatly displease him, and that so much the more, when they are oftner repeated, and committed contrary to what Gods kindnesse and care requireth of them: *How oft did they provoke him in the wilderneſſe; and grieve him in the desert?* where God gave his daily presence, led them, fed them, and protected them miraculously. 8. Amongst other aggravations of sin, this is one, the least, after conviction, and correction, and promise of amendment, resolutely to goe back againe to their vomit; *Yea, they turned back, and tempted God.* 9. The Lord cannot [illegible]

this people, who ought wholly to depend upon, submit unto him, and be ruled by him, should prescribe, as they please, how and when he should help them, or set bounds unto his power, truth, wisdom, or mercy; as if he could do no more then they conceive to be probable. Therefore is it put amongst the highest aggravations of their sins: *They tempted and limited the holy One of Israel.*

Ver. 42. *They remembred not his hand:* nor *the day when he delivered them from the enemy.*

43. *How he had wrought his signs in Egypt; and his wonders in the field of Zoan.*

In the ninth place, from this to *ver.* 54. he setteth down the main cause of all their sin and misery, which followed upon it; that they marked not, nor made use of the difference which God had put between them and the Egyptians, whom he did plague for their cause, while he delivered them. *Whence learn,* 1. When the merciful proofs of Gods respect unto us, do not confirm our faith in God, and tie us to love and obedience unto him: those experiences will soon wear out, if not out of common memory, yet out of estimative and affectionate memory; as here, *They remembred not his hand, nor the day when he delivered them from the enemy.* 2. As the right remembrance of former mercies may be a bridle from all sin, and a confirmation of faith against all doubtings and suspicions of Gods good will to us: so the not rightly remembring of experiences of Gods respect shewed unto us, doth prove an inlet to many wicked mistakings of God, and disobedience to him: for here the cause of the former sins and plagues is assigned to be this; *They remembred not his hand, nor the day when he delivered them from the enemy.* 3. Not remembring the Lords Word and works affectionately, and with purpose and endeavour to make right use thereof, is in the Lords account no remembrance of him in effect: for of this people who could well tell the story of their coming out of *Egypt,* and so had a common remembrance thereof, the Lord saith, *They remembred not his hand, nor the day when he deilvered them from the enemy.* Signes and wonders once done for confirmation of the doctrine of the true God, and his Covenant and true Religion, should suffice in all times and ages after for that end: and it is unlawful to tempt God still, to do more wonders for confirmati-

on of that truth; *They remembred not how he had wrought his signes in Egypt, and his wonders in the field of Zoan.* 3. The Lords plagues on the enemies of the Church, being rightly remembred, should warne Gods people to stand in awe of him, depend upon him, submit unto him, and to be wary to contend with him: which use when it is not made, it giveth a ground of challenge; *They remembred not how he had wrought his signes in Egypt, and his wonders in the field of Zoan.*

Ver. 44. *And had turned their rivers into blood: and their floods that they could not drink.*

45. *He sent divers sorts of flies among them which devoured them: and frogs, which destroyed them.*

46 *He gave also their increase unto the caterpiller: and their labor unto the locust.*

47. *He destroyed their vines with haile, and their Sycamore trees with frost.*

48 *He gave up their cattel also to the haile: and their flocks to hot thunderbolts.*

49 *He cast upon them the fiercenesse of his anger, wrath, and indignation, and trouble, by sending evil angels among them.*

50. *He made a way to his anger, he spared not their soul from death: but gave their life over to the pestilence.*

51 *And smote all the first-born in Egypt; the chief of their strength in the Tabernacles of Ham.*

He numbreth out sundry plagues poured out upon the Egyptians, whereby the Israelites should have been wise. From whom we *Learn*, 1. The means of mens life, comfort, wealth and defence stand them in no stead, when God hath a controversie against them; The Lord can deprive them of the benefit thereof, and turn benefits into the means of their grief and vexation, as he did the waters of *Egypt*, which were the means of life and wealth unto them: *He turned their rivers into blood, and their floods that they could not drink.* 2 By what meanes people do sin against

provoke

[illegible] the Lord to wrath, he can by the same means punish them. As the Egyptians had defiled their rivers with the blood of the children of Israel, so God did make their river speak their sin, and threaten their death; *He turned their rivers into blood, and their floods that they could not drink.*

From *ver.* 45, *Learn*, 1. The meanest and basest of the creatures can declare the power of the Lord, and are so far from being useless, that they lye as it were in garison among men, to be sent out in parties upon service, as the God of hosts is pleased to give orders; *He sent divers sorts of flies among them, and frogs.* 2. Flies and frogs, and every meanest vermine, are too sore for man, when God doth arm them to avenge his quarrel; *He sent out flies which devoured them, and frogs which destroyed them*; that is, which were about to destroy them, and were able enough for the work, and were acknowledged to be so by the Egyptians, who did reckon themselves lost men, if these armies should not be taken off them.

From *ver.* 46, 47, 48. *Learn*, 1. When God is not acknowledged to be the giver of corn, and cattel, and fruits of the ground, by a right using of them, he will be known to be the giver thereof, by removing of them; *He destroyed their increase, labour, corn, and cattel.* 2 The Lord hath means how to destroy and take away the fruits of the ground, and other serviceable creatures at his pleasure; *The caterpiller, the locust, hail, frost, and thunder-bolt.*

From *ver.* 49. *Learn*, 1. The plagues of Gods enemies are out of meer justice, and not from fatherly love, as the strokes of his own children are; *He cast upon the Egyptians the fierceness of his anger.* 2. Trouble of it self is not so heavy, as when indignation and wrath is joyned with it, or sendeth it forth; *He cast upon them the fierceness of his anger, wrath, and indignation, and trouble.* 3. As the Lord hath good Angels, by whom he can work his own will: so hath he also evil angels, whose service he can use holily to his own purpose; *He cast the fierceness of his wrath upon them, by sending evil Angels among them.*

From *ver.* 50, 51. *Learn*, 1. When the Lords judgements, falling upon mens houses, corne, cattel and fruit-trees, do not humble men, the Lord doth make his judgment light upon their persons; and when lighter judgments on their persons do not yet humble them, then God will destroy their lives, and their plagues shall be heavier then their first; as here, when former plagues did not the turn, the Lord laid aside former pitying

the long-ſuffering, and ſo *he made a way for his anger*, he ſpared not their ſoul from death, but gave their life over to the peſtilence. 2. As the perſecuters of Gods people do ſmite that which God loveth beſt, ſo doth God ſmite that which perſecuters love beſt; he *ſmote all the firſt-born in Egypt*. 3. The curſe of God coming upon the Egyptians, the poſterity of *Cham*, commendeth the grace of God toward the Iſraelites, the poſterity of *Sem* his brother: Therefore in oppoſition to the Tabernacles of the Iſraelites in the land of *Goſhen*, it is ſaid, *He ſmote the chief of their ſtrength in the tabernacles of Cham.*

Ver. 52. *But made his owne people to go forth like ſheep, and guided them in the wilderneſſe like a flock.*

53 *And he led them on ſafely, ſo that they feared not; but the ſea overwhelmed their enemies.*

This was the Lords dealing with the enemies of *Iſrael*, whereof the Iſraelites made no right uſe. Now he ſetteth downe the Lords different dealing with *Iſrael*, whereof alſo they made no right uſe; when he hath plagued and drowned the Egyptians, he gave *Iſrael* ſafe paſſage and conduct through the ſea. *Whence learn*, 1. Whatſoever be the unworthineſſe of Gods confederate people, yet the Lord putteth a difference between them and their enemies, and teſtifieth his reſpect to the one above the other: the Egyptians he did divers wayes plague; *But he made his own people go forth like ſheep*. 2. Though the Lords people be both weak and witleſſe, yet God careth for them, as a ſhepherd doth for his flock; *He made his own people to go forth as ſheep, and guided them in the wilderneſſe as a flock*. 3. Albeit the Lord doth put difference between ſuch as are in Covenant with him in the letter only, and thoſe that are in Covenant with him in the ſpirit alſo, when he compareth the ſheep with the goats; yet when he compareth the whole bulk of his people with the reſt of the world, and in ſpecial with their enemies, he putteth a peculiar reſpect upon them all, and avoweth his intereſt in them all above all people in the world, and doth for them, as for his *own*; *he made his own people to go forth*. 4. Whatſoever fear may poſſibly fall upon Gods people when they are following his directions, yet their courſe is ſafe and

just cause of fear, and if at some time fear do surprise them, yet the Lord so cleareth their way after that, they are out of fear; *He led them on safely, so that they feared not.* 5. The perdition of the world and wicked enemies maketh the safety of those that are saved so much the greater benefit: *His people feared not, but the sea overwhelmed his enemies.*

Ver. 54 *And he brought them to the border of his Sanctuary,* even *to this mountain* which *his right hand had purchased.*

55 *He cast out the heathen also before them, and divided them an inheritance by line; and made the tribes of Israel to dwel in their tents.*

In the tenth place he pointeth at the perfecting of their journey through the wilderness, and possessing them in *Canaan,* with the casting out of the Canaanites. *Whence learn,* 1. Whatsoever become of particular persons in the visible Church, the Lord doth follow on the course of his care and kindnesse unto the Church, and encreaseth the obligation of the incorporation in the succeeding ages, partly by what he doth for their predecessors, and partly, by what he doth for themselves; as we see in the Church of *Israel*: whatsoever became of misbelievers in the wilderneſſe, he brought his own people *to the border of his Sanctuary.* 2. Albeit we should fight for the liberty of a place, where Gods Ordinances may bee publickly celebrated, and shed our blood in coming by it; yet is the commodity not our purchase, but the Lords purchase, and the Lords gift to us; *He brought them to this mountain which his right hand hath purchased.* 3 Successe in war is the Lords work, and such as are dispossessed of their inheritance, have God to crave for it; *He cast out the heathen also before them.* It is neither the stoutnesse of the one, nor the feebleneſſe of the other, but Gods hand or power which doth the businesse. 4. The setling of a people in a peaceable possession, so as every man may without contention enjoy what is allowed him of God, is no small benefit and obligation of a people so dealt with by God: *He divided them an inheritance by lot, and made the the tribes of Israel dwell in their tents.*

Ver.

Ver. 56. *Yet they tempted and provoked the most High God, and kept not his testimonies.*

57. *But turned back and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.*

58 *For they provoked him to anger with their high places, and moved him to jealousie with their graven images.*

In the eleventh place, he setteth down, how this people yet again provoked the Lord to anger with their idolatry and superstition, their high places and their graven images: for when God hath appointed one place for their solemn Worship, to wit, his Tabernacle, where his Ark and Mercy-seat was, signifying the necessity of worshipping him through the promised Mediatour Jesus Christ, in whom alone he would be sought and found; and in whom he would have all his people agreeing, and attending his appointment, and not to devise wayes of pleasing of God by themselves; they would have a place of their owne for publick worship, high places, or hills and groves, which pleased them better then Mount *Sion*, or the place where the Tabernacle was pitched. They would have representations of their own devising, and loved them better then the Ark of the Covenant, to wit, graven images, which God had forbidden in the moral law, and so they provoked him to anger. *Whence learn*, 1. Such is the wickednesse of natural men, that neither for judgements nor for favour shewne to them, will they subject themselves to Gods direction, but will take upon them to set rules unto God one way or other: This the Prophet sheweth in the example of the Israelites: *Yet they tempted and provoked the most High God.* 2 When God giveth his Word and Ordinances for his Worship to a people, and they will cast away this rule, and make another to themselves, it is a tempting of God, and striving with the most High God, whether he shall direct them, or they shall direct him in the means of his worship; *They provoked the most high God*; How? *They kept not his testimonies*, 3. Altering, or changing the form of worship which God hath appointed, is a relinquishing of God and his way, a point of treachery against him, and a notable breach of Covenant; *They kept not his testimonies, but turned back and dealt*

unfaithfully. 4. Following of antiquity in an errour is so far from the excusing of sinne, that it makes the children liable to their fathers debt and deserved punishment, because they approve their fathers and their deeds, above God and Gods testimonies, *They dealt unfaithfully like their fathers*. 5. The heart of the wicked is like a bow; they will do nothing commanded by compulsion; and like a *deceitful bow*, which as it hath a cast or throw in it, and doth shift the arrow aside from the mark, whereunto it is directed: so they will aim at another end then God doth direct them unto; *They were turned aside like a deceitful bowe*. 6. The alteration of the rule of worship prescribed by God, is a provocation of God to anger, were it but in a circumstance; *They provoked him to anger with their high places*. 7. Such as take liberty to themselves to depart from the ordinances of God in the lesse, will depart also from him in the greater: *They provoked God to anger with their high places, and moved him to jealousie with their graven images*. 8. Howsoever men do dream that they may make good use of pictures and graven images, to further them in devotion and the service of God, who is represented thereby, and that they mind not to communicate any of his worship to the images; yet the Lord doth count that religious use of images no lesse then adultery, and matter of bitter provocation, as the word imports: Partly, because it is impossible not to communicate divine worship to the images, before which a man doth bow himself, or people to be stirred up by it, to worship God represented by it; partly, because the deviser and user of this sort of relative worship, doth thrust himself in the Lords place, to whom only it belongeth to prescribe how he will be worshipped; or at least he hath substituted another Lord then God, in the appointing of the parts of Religion; And partly, because the Lord expresly declareth, that by graven images he is provoked justly to jealousie; therefore (saith he) *they moved him to jealousie with their graven images*.

Vers. 59. *When God heard this, he was wroth, and greatly abhorred Israel.*

60. *So that he forsook the Tabernacle of Shiloh: the tent which he placed among men.*

61. *And delivered his strength into captivity, and his glory into the enemies hand.*

62. He

62. *He gave his people over also unto the sword, and was wroth with his inheritance.*

63. *The fire consumed their young men: and their maidens were not given to marriage.*

64. *Their Priests fell by the sword: and their widowes made no lamentation.*

In the twelfth place, he declareth how the Lords wrath was kindled, *v.*59. and how he took his Ark from *Shiloh*, where it was abused in *Elies* time, *ver.*60. and gave his Ark (the sign of his strength or powerful presence among them,) into the Philistines hands, *ver.*61. made his people fall in battel, *ver.*62. the young men died in battel, and so maids wanted matches, *ver.*63. their Priests were slain, and their wives made no lamentation for them, 1 *Sam.* 4.22. in comparison of greater losses, *ver.*64. *Whence learn*, 1. Corrupting of Gods worship and ordinances, is a sinne crying for judgment, which voice God will answer; *When God heard this, he was wroth.* 2. The Lord goeth not rashly to judgment; but as it were, after perfect understanding of the cause: *When God heard this, he was wroth.* 3. Were a people or person never so deare to God, superstition and imagerie, and abusing of his publick worship, will provoke him to jealousie against them, and draw forth such judgments as will speake the Lords abhorring them for that sinne; *And he greatly abhorred Israel.*

From *ver.* 60. *Learne* 1. When the publick ordinances, the tokens of the Lords presence, are removed from any place, the Lord removeth, and forsaketh that place; *So that hee forsooke the Tabernacle of* Shiloh; where the Ark had been till *Elies* death. 2. It is in vain for any to boast of Gods presence in any place, when once his publick ordinances are polluted; *He forsooke Shiloh the tent which he placed among men.*

From *ver.* 61. *Learne*, 1. When Gods people abuse Religion, and pollute his ordinances, no wonder he make their open enemies to deprive them thereof, as here we see. 2. The Lords people cannot promise unto themselves the continuance of the manifestation of the Lords strength and the Lords glory among them, longer then they do esteem of him, and advance him as their glory and their strength; for when *Israel* tempted God, kept not his testimonies, and moved him to jealousie, *he delivered over his strength into captivity, and his glory into the enemies hands.*

From

ver. 62. *Learn*, When enemies get advantage against Gods people by reason of their provocation of God, and when the enemies of Religion get power over Gods people, so farre as to deprive them of the means of Religion; the Lords anger will be more against his people who were the causes of this wrath, then against the enemies who were the instruments of the execution of the wrath; and therefore beside the taking away of his ordinances from his people, he will send his vengeance upon them also; *He gave his people over also unto the sword, and was wroth with his inheritance.*

From ver. 63. *Learn*, 1. When the Lord sendeth the sword on a land, he can soone consume the flower of the youth as with a fire; *The fire consumed the young men.* 2. When Religion is overthrown among Gods people, let not the Common-wealth think to stand; when God gave his glory into the enemies hand, *he gave his people over also unto the sword, and the fire consumed their young men.* 3. When Gods people by abusing of Religion do provoke God against them, it shall be no wonder if God give them such sad blowes by their enemies, that there shall be no hope for one age at least to recover their estate; and no wonder if there be fearfull appearance also of cutting off the posterity: *The fire consumed their young men, and their maidens were not given to marriage.*

From ver. 64. *Learne*, 1. It is amongst the fearfullest tokens of Gods displeasure against a land, when he removeth his Ministers from them, especially when the good are taken away with the bad; *Their Priests fell by the sword.* 2. When the Ministers are the abusers of Religion, and chief in the provocation, no wonder to see them so exemplarily punished; for as *Hophni and Phinehas* made the sacrifice to be snuffed at, so God made their carcases fall in the battel; *Their Priests fell by the sword.* 3. When Gods wrath breaks forth against his own people for their provocations, he can make publick calamities so great, as they shall swallow up domestick miseries: yea he can make those that live, and are reserved from the sword, so weary of their life, as they shall reckon the dead to be more happy then the living; *Their Priests fell by the sword, and their widowes made no lamentation.*

Ver. 65 *Then the Lord awaked as one out of a sleep, and like a mighty man that shouteth by reason of wine.*

66. *And he smote his enemies in the hinder part: he put them to a perpetual reproach.*

In the thirteenth place, he sheweth how notwithstanding of all the former provocations and sore judgments, the Lord of his own free grace, by taking vengeance upon his enemies, restored his people to the priviledges of Church and Kingdom. *Whence learne,* 1. Howsoever the Lords people draw on judgments upon themselves, and deserve to be left in their misery; yet God of his free and constant love to them, sendeth relief when they least expect, as here is to be seen; when his people is in a most desperate condition, *Then the Lord awaked.* 2. As people do sleep securely in their sin, when God doth call them to repentance: so it is justice with God to misken them in their calamity, and to be unto them as one asleep, as here he is described. 3. God doth not so farre wink at the troubles of his own people, but the cry of their misery, and the insolency of their enemy against them, will awake him. When Israel is now a lost people, and their enemies have taken Gods Ark, Then *the Lord awaked as one out of sleepe, and like a mighty man that shouted because of wine.* 4. Whatsoever weak similitudes Scripture useth to make us conceive somewhat of the Lords operations, yet must we alwayes think of him, as becometh the glory of his Majestie, leaving the imperfection of the creature (from which the similitude is borrowed) as the dregs of comparison, to rest with the creature it self, as here we are to do, except we should think blasphemous thoughts of God. 5. Albeit the enemies of Gods people may be at ease, when people are in trouble, and lying under their feet, yet God will rise in due time and punish them; *The Lord awaked, and smote his enemies in the hinder parts.* 6. The dishonour done to God and to Gods people, is but for a time, and is shortly removed, but the recompence of the enemie which do dishonour God is perpetual and everlasting; *He smote his enemies in the hinder parts;* to wit, with Emrods and a bloody flux; *And put them to a perpetual reproach.*

Ver. 67. *Moreover, he refused the Tabernacle of Joseph: and chose not the tribe of Ephraim.*

68.

chose the tribe of Judah; the Mount
he loved.

And he built his Sanctuary like high palaces,
earth which he hath established for ever.

He chose David also his servant, and took him
sheepfolds:

From following the ewes great with young:
ght him to feed Jacob his people, and Israel his
ritance.

So he fed them according to the integrity of
t: and guided them by the faithfulnesse of his

the last place is set down, how albeit the Lord did not
Shilo with his Ark, *ver.* 67. yet he stayed in the land
his people, and placed his Ark in *Jerusalem*, and built
glorious Temple and Sanctuary on *Sion*, *ver.* 68, 69.
his people under the government of *David* a type of
exalted from an humble and low condition, to be King
ver. 70, 71. by whom the people were well governed,

ver. 67,68, *Learne*, 1. The Lord can so temper his
and mercy in his dealing with his people, as the effects of
shall be manifest: Because he was so dishonoured in *Shi-*
will have his justice seen, in not suffering his Ark to
again any more; *Moreover, he refused the Tabernacle*
and chose not the tribe of Ephraim; to wit, for the tribe
would most respect, or where he would have the resi-
his Ark to be; there is his justice. Again, he will
the land, or the people of Israel altogether, but will
some other part of the land, and will take another tribe
the chief evidence of his respect shewen unto them;
the tribe of Judah: there is his mercy, with an in-
of the main means of the mercy, which is the coming
in the flesh, out of the tribe of *Judah*; Thus God
depart from *Israel*, and yet he will not be found save in
of *Judah*, out of which came Christ, the root and
of mercy, to all *Israel*, who shall seek unto God through
2. Whatsoever be the priviledge of the Church univer-
no particular place is so priviledged, but God will leave
it,

it, and take another to dwell in, when hee is pro[voked] particular place to forsake it: for the dishonour done to his [Ta]ſtie in *Shiloh, he refuſed the Tabernacle of Joſeph*: he refuſed [Shi]loh his Ark, the chief ſigne of his preſence, ſhould have its re[sidence] any more in the bounds of Ephraim or Manaſſeh, the [Tribes] of *Joſeph*. 3. The cauſe why God chuſeth unto any privi[ledge] one Tribe more then another, or one perſon more then ano[ther] or one place rather then another, is only his own free will, [grace] and love: *He choſe the Tribe of Judah, the Mount Sion, [which] he loved.*

From *ver.* 69. *Learn*, 1. In the type of the building of the Temple on mount *Sion*, weare taught, that the Church of God is his own edifice, whoever be the workmen whom he in his pro[vi]dence doth imploy to build it: Therefore is it ſaid, *He built his Sanctuary like high palaces.* 2. Albeit the Lords Church may have many troubles and commotions in it, yet ſhall it endure, and not be overthrown utterly for ever; *He built his Sanctuary as the earth, which he hath eſtabliſhed for ever.*

From *ver.* 70, 71. *Learn*, 1. The Church ſhall not want a King to defend and protect her; for God hath his owne de[fen]ſen ſervant appointed for the purpoſe. As for the typical Kingdome of Iſrael, he had *David*; ſo for the Church univerſall, repreſented by the type, he hath appointed Chriſt the eternal Son of God, who took his humane nature of the linage of *David*, to be King myſtical in Sion for ever; to be a type of whom, he *choſe David his ſervant.* 2. The Lord, to the intent he may onely ſhew his ſoveraign power, whereby he can raiſe the moſt of men, and exalt them how high ſoever he pleaſeth, ſo to repreſent from how low a degree of humiliation Chriſt incarnate was to be raiſed to the government of his Church Kingdome, he ſetteth down the meen condition of life, from *David* was raiſed, to the royall dignity of government: *Hee took him from the ſheep-folds, from following the ewes with young: he brought him to feed Jacob his people, and Iſrael his inheritance.*

From *ver.* 72. *Learn*, The duties and properties of a King are theſe: Firſt, He muſt reſolve to be God's ſervant in charge, as *David* was. Secondly, All his ſubjects, and eſpecially Lords people muſt be cared for by him in a civill way, as a flock of ſheep is cared for by the Paſtour; *David fed them.* Thirdly, Kings heart muſt be ſet uprightly for Gods honour, and his ſubjects welfare in the whole courſe of his government;

ding to the integrity of his heart. Fourthly, a King ... prudently with his subjects, accommodating the whole ... of his dealing with them, as their several conditions do re- ... *He guided them by the skilfulnesse of his hands.* And ... measure *David* had of those properties, were but a ... of the perfections of Christ in his Government. Fifthly, ... laws, nor teaching, nor miracles, nor benefits, nor *judge-* ... can avail unto the salvation of a people or person, till ... be put under the hand and guiding of Christ; as we are ... here in the example and representation of the Lords dea- ... with Israel in this *Psalm*; wherein when God hath tri- ... his people with oft repeated mercies and judgements, thy ... to no setled estate, till they be put under the Government ... *David*, who in this is a type of Christ. For he closeth with ... *he guided them by the skilfulnesse of his hands.*

PSAL. LXXIX.

A Psalm of Asaph.

... scattered and captive people of God, after the destruction of ... *Jerusalem* and of the Temple, do put up a pitiful complaint ... God, to *v.6.* and do pray for a merciful relief to his ... eth, and for avenging their blood upon their enemies. ... the complaint, in it they lament four things. First, ... profanation and desolation of the Lords inheritance ... Temple by the heathen their enmies, *ver.1.* Secondly, ... cruelty and inhumanity used against them, *ver.* ... Thirdly, the contempt and mocking of their wicked ... in their misery, *ver.4.* Fourthly, as they ac- ... this to proceed from Gods displeasure, so they ... it is like to be everlasting, *ver.5.*

... in the latter part of the *Psalm*, they crave, ... upon their enemies, *ver.6,7.* Secondly, par- ... own sins, and deliverance out of their misery, ... reasons, *ver.8,9,10,11.* Thirdly, that God ... their inhumane neighbours who mocked at their ... *ver.12.* And do close their petition with a promise ... and thanks unto God by the Church in all succeed- ...

Whence learn in general, 1. The church of God ... brought so low, as here we see once it was. 2. So many

of Gods people as live to see such publick calamities and must not despaire of a recovery, but should and may run to and pray for the Church in affliction, expecting order after confusion; and after dissipation, to see a gathering of Gods people again; and after apparent overthrow of Religion, a restoring Gods publike worship, as the example of the Psalmist in this Psalm doth teach, whose courage and confidence in God for relief of the Lords people is wonderful, as the condition of the Church at this time seemed to be desperate. As the holy Ghost the enditer of this Psalm, doth give warning here to all Churches in all ages to beware to provoke the Lord unto wrath, lest he deal with them as he delt with those Israelites: so doth he give warrant to all afflicted Churches, to follow the example of this afflicted Church, and run to God for help: for which cause he hath given this Psalm to be made use of by the Church; *A Psalm of Asaph.*

Ver. 1. *O God, the heathen are come into thine inheritance, thy holy people have they defiled, they have laid Jerusalem on heaps.*

In the first part of this lamentation; *Learn*, 1. Albeit there be no place nor person, how neare and deare soever unto God, exempted from judgement, when they are polluted with the wicked instruments of the judgement poured out upon them: and persons consecrated to God, may justly be complained of as here we see; *O God, the heathen are come into thine inheritance.* 2. When Gods people, who should be holy, defile themselves and Gods Ordinances, it is no wonder that by such persons they be punished, and their holy things polluted: *thy holy Temple have they defiled*; that is, they have abused it with it as with a vile and prophane thing. 3. When by the Covenant with God have dissigned their holy profession, and polluted his ordinances, and be justly plagued by the prophane ordinances put over in the hands of prophane men for their cause; yet neither will the Lord disclaime his interest in his ordinances, nor his people lose right and interest in him and in his ordinances, when they take with their punishment, and make their addresse to God for relief: *Thy holy Temple have they defiled.* 4. When God giveth over religion and Gods ordinances into the hands of prophane men to be abused, no wonder

of this, do suffer in their evil state also; no wonder with the People: *Jerusalem have they laid on*

... The dead bodies of thy servants have they
... be meat unto the fowles of the heaven: the
... Saints unto the beasts of the earth.
... blood have they shed like water round about
..., and there was *none to bury* them.

... the second part of the lamentation and complaint;
... 1. Falling in battel before the enemies may prove that
... hath a just cause against the party overcome; but cannot
... that the victors cause is good, presuppose both parties had
... to God: for here the heathen do overcome, and the
... servants and Saints are slaine, and they who are left a-
... complaine of the victors, and take with their punish-
... Gods hand, who doth follow his own quarrel as he
..., and will not at mens pleasure sit down and decide
..., when they call to him; or stand unto the time
... by men to him, to determine their controversie: *O*
... *heathen are come into thine inheritance, &c. The dead*
... *servants have they given to be meat to the fowles.*
... fearful are the judgements temporal, which may
... Gods people, when they have provoked God to
... them for their sinnes, even such as are here set
..., overdrawing of the outward face of Religion;
... their lands, cities and estate; killing of them,
..., and want of burial when they are dead. 3. As
... prosperity, so also not by outward calamities is
... hated of God to be known; the same sort of out-
... may befall both; *The dead bodies of thy ser-*
... *to be meat to the fowles of heaven.* 4. No
..., no calamities whatsoever can separate the Lords
... Gods love and estimation of them, nor unsie the re-
... God and them: for here, albeit their carcases fall
... with the fowles of the heaven and beasts of the
... the they the Lord's servants and Saints under these
... *dead bodies of thy servants &c. the flesh of thy Saints,*
... slaughter of the Lords people, and the scattering of such

as escape of them may be so great, when his anger is kindled against them, that none may be found to bury the slain: the dead may lie unburied; *Their blood have they shed like water round about Jerusalem, and there was none to bury them.* 6. Nothing is to be expected of Gods enemies towards Gods people when they fall in their hands, but savage cruelty and barbarous inhumanity, for which they are to answer unto God, to whom the complaint of the living, and the cry of the blood of the slain doth call for vengeance, as the experience of the Lords people in this place doth teach.

Ver. 4. *We are become a reproach to our neighbours: a scorne and derision to them that are round about us.*

From the third part of the complaint and lamentation: Learn 1. In the day of Gods displeasure against his people, yea in the day of the trial of the faith and patience of his people, not to wonder that such as should most pity our calamity, and be comfortable unto us, rejoyce to see us in misery; yea, and make our calamity a matter of reproach to us, a matter of scorne and derision of us; for here it is said, *We are become a reproach to our neighbours, a scorne and derision to them that are round about us.* 2. When God doth afflict his people, all their priviledges, and the Religion which they professe, do become contemptible and ridiculous to the ungodly, who do not esteem either of Gods ordinances or of his people, but when they are adorned with outward prosperity. The Lords people were feared and honoured by them that were about them, when God did fight for them and countenanced them; but now they lament, *We are become a reproach to our neighbours, a scorne and derision to them that are round about us.* 3. To be mocked in misery, and specially by them by whom we should be comforted, is amongst the sad passages of our affliction: Therefore here is this part of the lamentation set down, after the formerly mentioned misery, as a load above a burden, and that which did imbitter their misery most of all, because it did reflect upon their Religion, their God, their interest in God, as if all had been ridiculous.

Ver. 5. *How long, LORD, wilt thou be angry for ever? shall thy jealousie burn like fire?*

the fourth part of the lamentation; *Learn*, 1, The Lords ... and anger against his people, is more heavy to them ... all the calamities which have lighted on them; *How ... thou be angry?* putteth the cap-stone on their prison- ... 2. Guilty consciences cannot but apprehend wrath, ... their plagues are heavy; yea, they cannot escape a conflict ... the fear of everlasting wrath, when his hand doth lie long ... them; *How long Lord? Wilt thou be angry for ever?* ... When Gods people do fall from their matrimonial Covenant ... God, and their heart and eyes do go a whoring after idols, ... wonder the Lord be jealous, and his wrath for this be most ... and be like to devour unto utter destruction: *Shall thy jea- ... burn like fire?* 4. Whatsoever hath been our calamity, ... soever hath been the instruments of our misery, yea how ... soever our provocation of Gods anger hath been: it is ... me, as to expound all the malice and cruelty of men to be ... effects of Gods anger and jealousie, and that his anger ... jealousie is kindled by our sinnes: so to runne to God, and ... the whole matter before him, and deprecate his wrath, ... Church doth here; *How long, Lord? Wilt thou be angry ... ever?*

Ver. 6. *Pour out thy wrath upon the heathen ... have not known thee, and upon the kingdomes ... have not called upon thy Name.*

7. *For they have devoured Jacob, and laid waste ... dwelling place.*

... the latter part of the *Psalme* is their prayer; and first, ... justice and vengeance on their enemies. *Whence learne,* ... 1. It be not lawfull for us in our own quarrell to pray a- ... our enemies, yet in the Churches quarrell, in the Lords ... it is lawfull to pray in generall against the incorri- ... and desperate enemies of God and his people, as here the ... is taught. 2. Albeit temporall judgements may overtake ... visible Church, when the open enemies of Gods people and ... his true worship are spared, yet at length the fulnesse of ... is reserved for the ungodly, one and all: *Poure out thy ... upon the heathen that have not known thee.* 3. Prayer to ..., and invocation of his Name upon all occasions, as Gods

honour and mens neceſſities, and duties publick, private and ſe
cret do call them to come before him, is a mark differ
Gods people from the ungodly, whether profeſſed or real he
and a mark of ſuch as ſhall finde mercy, diſtinguiſhing
from the objects of Gods wrath: *Poure out thy wrath upon*
Kingdomes that have not called on thy Name. 4. Unto the
worſhipping of God, the true knowledge of God is required;
how ſhall men call upon God, in whom they beleeve not,
they know not, or whom to know they care not? Therefore
as are ſtrangers from God here, are deſcribed by this, *They*
not known thee, they have not called on thy Name. 5. The
bers of a viſible Church may be ſcattered one from another,
they cannot in one place joyntly and profeſſedly enjoy
Ordinances; as here, *Jacob is devoured, and his dwelling*
laid waſte. 6. The heavieſt article in the dittie of the ungo
is their being acceſſory to, or active in the overthrow of G
people; *Poure out thy wrath on them; for they have devoured*
cob, and laid waſte his dwelling place.

Ver. 8 *O remember not againſt us former iniqui*
ties: let thy tender mercies ſpeedily prevent us, f
we are brought very low.

9 *Help us, O God of our ſalvation, for the glo*
of thy Name; and deliver us, and purge away our ſ
for thy Names ſake.

10 *Wherefore ſhould the heathen ſay, Where*
their God? let him be known among the heathen in
ſight, by the revenging of the blood of thy ſervan
which is ſhed.

11 *Let the ſighing of the priſoner come before*
according to the greatneſſe of thy power, preſerve
thoſe that are appointed to die.

Secondly, they pray for pardon of their ſins, and deliver
the miſery which their ſins had procured; unto which P
ſundry reaſons are added for ſtrengthening of the fa
Church: *Whence learn*, 1. The ſenſe of ſin maketh the
be patient, and ſubmiſſive unto God without murmu

lamentation for their misery doth resolve in prayer, and in a prayer for remission of sinne; *O remember not against us former iniquities.* 2. The only right way to remedy a miserable condition is to sue for remission of sins, and for the renewed evidence of reconciliation: for before the Church here do ask any thing for their outward delivery, they pray, *O remember not against us former iniquities.* 3. A peoples long continuance in sin doth furnish ground of fear of the long continuing of begun wrath and judgment upon them, and therefore they pray for the preventing of their sin, that the quarrel being the judgment may be removed; *O remember not against us our former iniquities.* 4. When wrath and justice are like to consume us, and quickly make an end of us, a refuge is open to us in Gods tender mercies who cannot destroy utterly a sinner fleeing to his mercy; *Let thy tender mercies speedily prevent us, for wee are brought very low.* 5. When the Lords people are brought low, let them not look for a lifting up or reliefe, except from God only; therefore say they here, *Helpe us O Lord.* 6. Such as have laid hold on God for salvation promised in the Covenant, may also look for particular deliveries out of particular troubles, as appendices of the main benefit of salvation; Therefore, *Help us, O God of our salvation*, say they. 7. When men do ask any thing, the granting whereof may glorifie God, they may confidently expect to have it; and in special, when God may be so glorified, as his people may also be preserved and comforted: *Help us* (say they) *for the glory of thy Name, and deliver us.* 8. As the conscience of sin useth to step in oftner between us and mercy, so must we call oftner for remission of sinne; for earnest affection can double and treble the same Petition without babling: *Deliver us, and purge away our sins.* 9. It is the glory of the Lord to forgive sin, and when remission of sinnes is prayed for according to Gods promise, the Lords glory is engaged for the helping of them to obtain; *Purge away our sin for thy Names sake.* 10. Idolaters are ready to insult over Gods people and their religion, and over God also, when the Church is afflicted, and this dishonour of God true Saints cannot endure; *Wherfore should the heathen say, Where is their God?* 11. Howsoever the Lord will punish his own people for their sins in the sight of the heathen, yet will he not suffer the heathen long to insult over his people, or over the true religion; but by shewing kindnesse to his people, will have the heathen to know that he is their God, who will answer for himself, and for his people, and their religion also. *Wher-*

fore should the heathen say, Where is their God? 12. As it doth belong to Gods honour to deliver his people in their distresse, so also to punish the persecuters of his Church and blasphemers of his Name; *Let him be known among the heathen in our sight, by avenging the blood of thy servants.* 13. It is a comfort and encouragement of living Saints to see God avenge the blood of dead Saints slain by their enemies; *Let him be knowne in our sight, by avenging the blood of thy servants.* 14. As it is no wonder to see grief and sighing to be the cheer of Gods people when the Lord hath scattered them, and they are captive prisoners under their oppressors; so may we be sure their tears and sighing shall not be misregarded by God: *Let the sighing of the prisoner come before thee.* 15. Albeit it seem impossible to deliver Gods people, when they are as condemned prisoners, destinated by their enemies unto destruction; yet faith seeth delivery very possible to Gods omnipotency: *According to the greatnes of thy power, preserve thou those that are appointed to die.*

Ver 12. *And render unto our neighbours sevenfold into their bosome, their reproach wherewith they have reproached thee, O Lord.*

13. *So we thy people, and sheep of thy pasture, will give thee thanks for ever: we will shew forth thy praise to all generations.*

In the last place, they pray for vengeance on their wicked neighbours, who mocked them and their Religion in the time of their calamity: and thus they close their prayer with a promise to praise God for the granting of their petitions. *Whence learn,* 1. Such as rejoyce at the calamity of Gods people, and mock them in their misery, especially neighbours who should be most comfortable; as they are in some respect more guilty then open oppressors, so shall they be most severely plagued of God for their cruelty: *Render unto our neighbours sevenfold into their bosome their reproach.* 2. The mocking of Gods people in their misery, especially for their Religion, is the mocking of God, and reproaching of him whose servants they are; *Render them the reproach wherewith they have reproached thee, O Lord.* 3. When God taketh vengeance on the enemies of the Church, then is it seen what interest God hath in that despised company: for the Church here is confident, that then their relations unto God, and

God

them, shall be evident; *So we thy people and sheep shall give thee thanks:* that is, we shall come out of and gather our selves together, and professe our selves thy people, and chosen flock, and shall praise thee. 4. The troubles of the Lords people, and their mourning, are but temporal, and of short endurance: but their deliverance and comfort, when their troubles are ended, is everlasting, and no lesse then everlasting duration can suffice them to praise God, and thank him for his kindnesse; *So we thy people shall give thee thanks for ever.* 5. As the Lords work for his distressed people calleth for thanks at their hands, so also doth it call for praise at their hands, who shall hear of it; and they whose duty it is to give thanks, ought also according to their power, to stir up others to praise God with themselves, and to stir up also the posterity in all succeeding ages, as the Church here promiseth; *We will shew forth thy praise to all generations.*

PSAL. LXXX.

To the chief Musician upon Shoshannim Eduth. A Psalme of Asaph.

This Psalm given the Church to be made use of, is of the like sad subject with the former, and may be applyed to the time of carrying away the ten tribes out of the holy land, while *Judah* was yet in possession of it, & the Temple was yet standing, and the Lord was dwelling between the Cherubims in the Sanctuary, where the Ark and Mercy-seat was yet remaining; or to the time of the begun desolation of the land by *Nebuchadnezzar*, or to any other desolation which did threaten their finall casting out. The sum of the Psalm is a lamenting of the miserable condition of the *Israelites*, and an earnest entreating of the Lord to give them repentance and a delivery. In the first place the Church maketh her addresse to God, and propoundeth the main Petition, *ver.* 1, 2, 3. In the second place, they lament their misery, and repeat the same Petition; *ver.* 4, 5, 6, 7. In the third place, they call to mind the Lords care to plant his people in the land as a vine-tree, and do lament the dolefull change of their happy condition into that of their present misery, *ver.* 8, 9, 10, 11, 12, 13. In the fourth place, they pray

for

for Gods mercy and pity toward his desolate people, ver. 14, 15, 16. In the last place, they pray for the standing of the tribe of *Judah*, and that for Christs cause, who was to take his humane nature of this tribe; and do close the Psalm with repeating the third time their special Petition for repentance and delivery to be granted unto them, *ver.* 17, 18, 19.

Ver. 1. *Give ear, O shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest between the Cherubims, shine forth.*

Many sweet fruits hath the Lord drawn forth from the bitter afflictions of his People, and this Psalm amongst the rest; wherein first the Church beggeth from God audience, for the relations between God and them, *ver.* 1. and then prayeth for salvation, *ver.* 2 and to this end doth make request for the gracious gift of Repentance to his people, that they might be saved, *ver.* 3.

From the first verse; *Learn*, 1. When our heart is full of grief or of any holy affection, which we desire to lay forth before the Lord, we may call for, and expect audience at the Lords hands, as the Church doth here, saying to the Lord, *Give ear*. 2. He that would speak to God in the day of calamity, had need to fasten faith on God, and should go about it, how grievous soever his rod seem, as here the Church is taught by the Psalmist to do. 3. Albeit faith will find small strength from any thing in the supplicant, yet on Gods part it cannot misse solid ground to fix upon, according to the tenour of the Covenant of grace, such as is Christs Propheticall and Kingly office, whereby the Lord taketh on him to lead and feed his people; to govern and protect them, as a shepherd doth his flock: as here the Church doth, *O shepherd of Israel*. This is one consideration. Another is the constant experiment and proof given of his actuall exercising of this office; *Thou that leadest Jacob as a flock*: and unto the former they joyn the free offer of grace to all that do seek for mercy from God through the Mediator Christ; *Thou that dwellest between the Cherubims*. 4. Albeit sinne doth overcloud the manifesting of Gods favour and loving kindnesse towards his people, yet the prayer of faith upon the grounds of the Covenant may expect the clearing up of his countenance again: *O shepherd of Israel, shine forth.*

Ver. 2.

Ver. 2. *Before Ephraim, and Benjamin, and Manasseh, stirre up thy strength, and come and*

For understanding of the second verse, we must remember, that when the Ark of the Covenant rested, or marched in the wilderness, these three Tribes, *Ephraim, Benjamin, and Manasseh*, were in the rearward of the host of *Israel*, or on the West-side thereof, as is set down, *Numb.* 2. 18, 19, &c. when the host marched, and the Ark set forward, *Moses* said to the Lord, *Rise up, Lord, and let thine enemies be scattered; and let them that hate thee, flee before thee*: answerable to this, doth the sixty eighth Psalm begin, when the Ark removed, and was carried up towards *Sion*: now the people of God being in distresse here, do call those dayes to remembrance, and do request the Lord, that as he had in the eye-sight of those three tribes here mentioned, manifested himself many a time to be the leader and defender of his people: so he would now also in this their lamentable condition stir up himself for their relief and safety. *Whence learn*, 1. The remembrance of the Lords humbling himself to be familiar with his people, and how sweet and glorious communion his people have had with him, may and should encourage believers in him to seek and expect new experience of the like mercy in their need, as here the *Israelites* do pray for new proof of that favour, which their ancestors did find sometime; *Before Ephraim, Benjamin, and Manasseh, stirre up thy strength, and come and save us.* 2. The posterity of those who have been in fellowship with God, should pray for themselves, and be prayed for by the Church, that they may have room in the Lords host, and have God their leader, as their godly fathers had before them; *Before Ephraim, Benjamin, and Manasseh stirre up thy strength.*

Ver. 3. *Turn us again, O God: and cause thy face to shine, and we shall be saved.*

This is the speciall Petition most insisted upon, that God by giving of Repentance would reclaim his people from their apostasie, and grant the evidence of his former favour unto them, and so deliver and save them. *Whence learn*, 1. As the apostasie of Gods people from God, is the fountain of all their calamity: so their repentance and returning unto God, is the first step unto their

their relief, and delivery from procured misery of captivity, or other calamity, as the prayer here importeth: *Turn us again, O Lord.* 2. Conversion of people from their sin unto God, and leading of them back from the misery drawn on by sin, is the work of God, which no man can work of himself, or in himself, or in others, till God begin, and enable to return, and lead them on their turning; Therefore saith the *Psalmist, Turn us again, O Lord:* thus they say, as unable to turn again of themselves. 3. When a people or person do turn unto God, repenting their sin or backsliding from him, they may expect the Lord shall shew unto them evidences of his reconciliation and favour toward them; *Turn us again, and cause thy face to shine upon us.* 4. It is to Gods children very salvation to be in favour with God, and to be assured of reconciliation with him: *Turn us again, cause thy face to shine, and so shall we be saved.*

Ver. 4. *O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?*

5. *Thou feedest them with the bread of tears: and givest them tears to drink in great measure.*

6. *Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.*

7. *Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved.*

In the second place, the church lamenteth the Lords wrath manifested first, in answering their prayers with indignation, *ver.* 4. Secondly, by increasing of their woful misery without consolation, *ver.* 5. And thirdly, by making them the matter of their enemies strife among themselves (which of them should have meanest *Hebrewes* to be their slaves,) and the object of their enemies sport, when they had parted the prey among them, *ver.* 6. After which he repeateth the former prayer for Repentance, and for delivery, *ver.* 7.

From the first part of their complaint and lamentation, set down, *ver.* 4. *Learn,* 1. The people of God may in their affliction put up prayers to God, which he will not accept, to wit, prayers for the removing of judgement, when they have not repented the sins which drew on the judgements; yea, they may pray long, and be instant in such prayers, and not receive a comfor-

yea they may finde their prayers answered with evi-
Gods disliking such prayers; *How long wilt thou*
against the prayers of thy people? 2. When God doth
the prayers of his people in affliction, the afflicted
not cease to pray on still, neither may the truly
among them cease to deal with God for his afflicted
joyned in external covenant with them, but must
and be still instant with God, as here they do; *For*
wilt thou be angry against the prayers of thy people? is a
their prayer, notwithstanding that God seemeth angry
their prayers. 3. As Gods supremacy over all the hosts of
creatures maketh his wrath more terrible to the suplicant,
should it make the supplicant more instant in prayer, and
loath to take a refusal to his supplication, as here it doth;
Lord God of hosts, how long wilt thou be angry against the
of thy people? 4. We are not alwayes to look after a pre-
answer to our prayers, but must wait on so long as God
not to answer: yea it is possible, that after a believer
begun to humble himselfe, God may send messenger after
messenger of more and more appearance of wrath; but we must
as to wrestle with all difficulties, so also with the sense
Gods anger against us, yea, and that against our prayers:
long wilt thou be angry against the prayers of thy people?

From the second part of the lamentation, *ver.* 5. *Learne*,
When Gods people will not mourne for sinne in time, as pe-
no wonder he drive them to mourne for the fruit of
sinne in sad affliction: *Thou feedest them with the bread of*
1. We are more sensible of the evil of trouble, then of
evil of sinne; the teares of Repentance are very rare, and soon
up; but the teares of sorrow for affliction do easily flow,
affliction increaseth or continueth, and that in Gods wise
tion; that worldly sorrow for affliction, may drive us
godly sorrow for offending of God; *Thou feedest them with*
bread of teares. 3. The comfort of the creatures, yea of ne-
food, many be overcome and swallowed up by trouble and
sorrow, and that in Gods wise dispensation, that men
learn to hunger and thirst for heavenly and strong consola-
as it befell this people, who were taken up so with weep-
they forgate their ordinary meales, and when they did
drink, did drench their food with teares; *Thou feedest*
with the bread of teares, and givest them teares to drink in
measure.

From

From the third part of their lamentation, *ver.* 6.

1. It is righteousneſſe for God to make his people find ternesse of mens hatred and enmity, when they have friendship and favour; as here, he gave *Iſrael* over into the of their enemies, when they had provoked him: *Thou makeſt a ſtrife to our neighbours, and our enemies laugh.* 2. When the Lord lets the wicked world loose upon his people, they finde as many neighbours, as enemies, who make havock them, and ſtrive amongſt themſelves who ſhall do them most harm, and ſerve themſelves moſt of their perſons and goods; and this is the Lords wiſe diſpenſation, to let his own know, what his protection is worth; *Thou makeſt us a ſtrife unto our neighbours.* 3. The grief and trouble of the Lords people, is the joy of the wicked, and it is the property of an enemy to rejoyce at their calamity; and God in his moſt wiſe diſpenſation will give his people a taſte of this, that they may know the fruit of their rejoycing in that which offended God, and what they may expect of the world if they fall out of his favour, *Thou makeſt us a ſtrife to our neighbours, and our enemies laugh among themſelves.*

From the repetition of the ſame prayer for giving them repentance, reconciliation, and ſalvation, *ver.* 7. *Learne*, 1. Ardency of affection maketh the repetition of the ſame prayer not to be babling; *Turn us again O God*, is now the ſecond time propounded. 2. The way to remedy all the evills, both of ſin and puniſhment lying upon Gods people, is to repent their ſins, and to ſeek reconciliation with God; if his people would repent, then would the Lord be angry with their prayers; then afflicted mothers be removed, or made light to them: for to remedy all lamented evils, they pray, *Turn us again, O God.* 3. A praying peples caſe cannot be ſo dark and deſperate, but looking to power ſhall give light and hope of relief; *Turn us again, O hoſts*, ſaith he; nothing is too hard for him to do. 4. God people cannot diſpenſe with the want of his manifeſted good tithem; *Turn us, and cauſe thy face to ſhine upon us*, is their petition. 5. Salvation may be certainly expected in God and if we labour to be ſure of our turning to God, and the ſenſe of communion with him, we need not make ſalvation; for that ſhall follow infallibly on the *Turn us again, O God of hoſts, and cauſe thy face to ſhine ſo ſhall we be ſaved.* The laſt is not put up by way of pr but promiſed to themſelves, and put out of queſtion, follow; *Turn us, ſo ſhall we be ſaved*, ſay they.

Ver.

Thou hast brought a Vine out of Egypt:
cast out the heathen and planted it.
Thou preparedst roome before hand: and didst
cause it to take deep root, and it filled the land.
The hills were covered with the shadow of it,
and the boughes thereof were like the goodly Cedars.
She sent out her boughes unto the sea: and her
branches unto the river.

In the third place, they renew their Lamentation, by compa-
ring the sometime blessed condition of the Church of *Israel*
with the present miserable estate they are now in. In former
time *Israel* was a fruitful vineyard, *v.*8,9,10,11. but now the
hedge of protection is removed, and they are made a prey to every
passing enemy, *ver.* 12,13. *Whence learn*, 1. Adversity bring-
eth to mind neglected prosperity in time past, and the distresse
of the Church deprived of former favours putteth a price upon,
and much lustre unto abused mercies looked back upon: as
the calamity of the ten tribes, or of the whole twelve
cast out of their land, doth make their delivery out of
Egypt, their planting in *Canaan*, and the mercies which they
found in that land to appear very glorious; and setteth up that
sometime condition in the similitude of a fruitfull *vineyard*.
What is no fitter similitude then of a vine-tree and of a vine-
yard to represent the weaknesse of Gods Church and people,
and the care of them, to have fruits of faith and obedience from
them? therefore here and elsewhere is this comparison made use
of, and so much to help the faith of Gods people in their
prayers, to call to mind Gods begun work among them, and
care for them: for when his people do claim to wont-
ed favours, the Lord is ready to make his mercy run in the
channell of their application to God. 2. It is not enough light-
ly to run over a course of kindnesse shewen to us of God, but
every passage of it is worthy to be marked and prized
apart. *Israels* bringing out of *Egypt* is observed,
as to the bringing of a noble plant out of a farre
off by the Lords own hand; *Thou hast brought a vine out*
of Egypt. The casting out of the Canaanites, is compa-
red to the purging of the ground from stones, and thornes,
and

and blocks in comparison of *Israel*, to be planted there ... *cast out the heathen, and planted it.* 3. They observe ... of enlarging their dwelling for commodious habitation ... *preparedst room for it.* 4. And their setling in the land ... *causedst it to take deep root.* 5. And their multiplying in it ... *filled the land.* 6. And their riches, and power, and ... the land, comparable to a wood of Cedars; *The hills ... covered with the shadow of it, and the bowes thereof were ... the goodly Cedars.* 7. And the spreading of their authority and government according to the bounds set to their promised possession, *Gen.* 15. 18. from the Mediterranean sea westward, ... the river *Euphrates* eastward; *She sent out her boughes to the sea, and her branches to the river.* Thus a well ordered Church is like a pleasant and fruitfull *vineyard*,

Ver. 12. *Why hast thou* then *broken downe her hedges: so that all they which passe by the way do pluck her?*

13. *The boar out of the wood doth waste it: and the wild beast of the field doth devour it.*

After calling to mind this glorious condition they were in, they in a weeping and lamentable manner do compare their present misery with what happinesse once they had, and do lay forth before the pitifull eyes of the Lord. *Whence learne*, ... present felt misery commendeth prosperity past, so past prosperity doth augment present misery, where the two conditions ... compared, as in this comparison is held forth. 2. The most glorious and best planted Church may for its unfruitfulness, ... provocation of God by its ill fruits, be plucked up again ... the hedge of discipline, the hedge of civil government, ... hedg of Gods protection may all be removed suddenly ... as here we see; *Why hast thou broken downe the hedges?* ... is a wonderful and astonishing judgment, to see the Lord ... ing down the work of Reformation once begun by him, ... plucking up the plantation of his Church once made by ... and yet the provocation of a wicked generation may procure ... evil, which hardly can be believed till it come; and even ... it is wonderful; and should send men unto God, to make ... see rightly the causes thereof, as this interrogation implies, *Why hast thou broken down her hedges?* 4. When God ...

ges from about his people, for their provocation of body that pleaseth may make a prey of them; *So that passe by the way do pluck her.* 5. If God remove the protection from about his people, no wonder they fall hands of the most savage, cruel and beastly sort of men, as *Israel*; *The boar out of the wood doth waste it, and the out of the field doth devour it:* 6. When the Lords is in the worst condition, she is not so wasted and destroyed, but a remnant is left to present by prayer her condition unto to deal with him for her restauration, as the case in hand here elsewhere doth shew.

Ver. 14. *Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine.*

15. *And the Vineyard which thy right hand hath planted: and the branch that thou madest strong for thy self.*

16. *It is burnt with fire, it is cut down: they perish at the rebuke of thy countenance.*

In the fourth place, they pray that God, who was departed from them, would return and have compassion on the desolate estate of his Church. *Whence learn.* 1. Although the Lord depart from his Church, yet he is within cry, and may be called by prayer, and may by his power set all right again: *Return, we beseech thee, O God of hosts.* 2. Although no hope nor possibility of relief can be seen on earth, yet there is help from heaven; *Look down from heaven.* 3. In the midst of Gods respect and kindnesse to a desolate Church, when he is manifested after pouring out judgements on it, faith hath hopes of relief and restauration of it; *Behold and visit*: for to *come and see*, is all to them which they crave. The labour and care which God hath bestowed on his Church for setting up, and setling of it in any place, may encourage those who pray for it, that albeit the Lord afflict them, yet he will not lose his labour; *Visit this Vine, and the Vineyard which thy right hand hath planted.* 5. There was no way to come of the stock of *Israel*, for whose cause the Nations and Churches could not be utterly forsaken and destroyed;

and this was the Messiah, Christ Jesus (promised to [illegible] *braham, Isaac, Jacob, Judah, David*) of whose coming, because God had a special care that the stock should be underpropped and upheld, and made strong till this branch came forth, the Church of *Israel* might be confident not to be utterly cast off, and therefore in their prayer they make mention of him; *Visit the Vine, and the Branch* (to wit, of the house of *David*) *that thou madest strong for thy self:* In the Hebrew, it is the Son whom thou madest strong, even Christ, who is the true Son of God, the true Vine-tree, *John* 15. 1. whereabout the Fathers husbandry is in a special way imployed. 6. The visible Church or people of God by Covenant, at some time may be so far from a glorious and flourishing condition of prosperity, that on the contrary in outward appearance she may be almost destroyed, and like to perish utterly; as here of the Lords Vineyard, or the whole visible Church we read, *It is burnt with fire, it is cut down:* he meaneth Gods people; *They perish* (saith the Psalmist) *at the rebuke of thy countenance.* 7. We are to look, not so much to instruments of the Churches desolation, as to the peoples sins procuring it, and to Gods wrath causing it; *They perish at the rebuke of thy countenance.*

Ver. 17. *Let thy hand be upon the man of thy right hand: upon the Sonne of man,* whom *thou madest strong for thy self.*

18. *So will we not go back from thee: quicken us, and we will call upon thy Name.*

19. *Turn us again, O LORD God of hosts, cause thy face to shine, and we shall be saved.*

In the last place, they put up three requests. In the first, they insist upon that point of their prayer, *v.* 15. which concerneth the Branch of the Vineyard of *Israel*, the promised Messiah, Christ the Redeemer: and do make request over again, that the stock and lineage of *David*, whereof Christ was to come, might be kept to the time, till he should assume humane nature, and become the Sonne of man, according to the solid grounds which God had laid down to bring this promise to passe: For the substance of the prayer is this: Seeing thou hast made one branch of this Vine, which thou broughtest out of Egypt strong

thy selfe, or for thy own purpose, namely the man of hand, the Sonne of man, the promised Messiah, God nate; let thy hand or power be imployed for bring- to passe, that he who is at thy right hand, thy equal, made man, the man of thy right hand, the Sonne of *So will not we go back from thee*; that is, by him redeemed shall be preserved from apostasie and separation thee. In the second request, they pray for the pouring of the Spirit upon his dead people, that having spiritual communicated unto them, they may worship God in Spirit truth: *Quicken us, and we will call upon thy Name*, say In the third request, they repeate the third time that pray- repentance and reconciliation, to be manifested to his

From the first request. *ver.* 17. *Learn.* 1. The refuge, rest, lation and confidence of a distressed church or person Christ: and toward him must the afflicted cast their eye for as here the church in her deepest desolation doth. Christ is alwayes at the right hand of the Father, in regard of and glory; and it is for him no robbery to be equal with God the Father, *Phil.*2.16. and his humane nature assumed not degrade him from the glory which he had with the Fa- before the world began, *John.*17.5. *He is the man of right hand*, in a singular manner. 3. Christ and his dome are established before God for ever, for bringing to the purpose and service of God in the Redemption of his *He is the man whom the Father hath made strong for him-*: for his humane nature is united with his divine nature in person; his incarnation was made sure by the eternal and rable decree of the covenant of Redemption, wherein elect were given over to Christ, and grace was granted and to them in Christ Jesus before the world began. 2. *Tim.* And as his incarnation was made sure by decree, so also sure by many times repeated promises in the Law and beginning at *Gen.*3.15. where it is promised, that *of the woman should tread down the head of the serpent*, the Scripture unto *Malachi.*3.1. where it is revealed, Christs messenger, to wit, *John Baptist* in the power of should come before him: and straightway after he him- should shew himself, as did come to passe; *This is the* of man (saith he,) *whom thou hast made strong for thy self*. To bring this promise to effect and accomplishment, the Al-

mighty power of God did ſet on work: and never [ceaſe] from operation, till his purpoſe was brought to paſſe, [for] the time that the man *Abraham* was deſigned, of whoſe ſeed he was to take fleſh, the Scripture ſheweth what care the Lord had of *Iſaac and Jacob*, and the Patriarchs in *Egypt*: and [after] the bringing of their poſterity out of it to *Canaan*, till *David's* family is deſigned for his ſtock: and when the ten tribes were ſcattered abroad; *he preſerved Judah to the fore*: and when that tribe alſo was thruſt out into captivity, he brought it back againe, and preſerved *Davids* race, and the tribe of *Judah* under civill Government till Chriſt came; and this the prayer here propounded did make requeſt for: *Let thy hand be upon the man of thy right hand.* 5. Neither the church, nor any member thereof needeth any more ſecurity for their ſtability and perpetuation, but Chriſt: for now when the Vineyard is burnt, and the viſible Church defaced, the remnant are content to reſt ſatisfied with this, which alſo they take for granted, and do ſubſcribe unto it; *Let thy hand be upon the man of thy right hand; upon the Sonne of man, whom thou haſt made ſtrong for thy ſelf.* 6. The conſanguinity of Chriſt with the beleever, and his humiliation in his humane nature, are ſtrong ſupporters of the faith and comfort of his people that do ſeek ſalvation through him; therefore do the faithfull here fix themſelves on this, that as he is Gods Sonne, ſo he is a branch of their Vineyard alſo; that as he is at the right hand of the Father as God, ſo he is *the man of his right hand alſo*: the Son of man, or of Adam, parraker of fleſh and blood with us, of the ſame ſtock that we are of, in all things like to us, except ſinne: for *Son of man* is the ſtile, whereby Chriſt ſtiled himſelf in his humiliation. 7. The perpetuity of the church, and the perſeverance of the Saints, is founded upon the ſuffering of Chriſt: and the unfeigned beleever may aſſure himſelf as of the continuance of the church, ſo of his own perſeverance and conſtant communion with God through him; *Let thy hand be upon the man of thy right hand, &c. ſo will not we go back from thee.*

From the ſecond requeſt, *v.* 18. *Learn*, 1. As there is a death, alienation from the life of God in the unregenerate, and death of diſability, diſcomfort and diſcouragement found in the regenerate in Scripture: ſo there is a quickening which giveth ſpiritual life to thoſe that are yet dead in their ſinnes and paſſes; and a quickening which giveth ſtrength and [comfort]

disconsolate and discouraged souls of Gods children: first sort of quickning every regenerate man should pray self of all the elect in the visible Church, who are not as converted; and for quickening in other respects they should pray in behalf of themselves; and other afflicted spirits of the body, as here the beleevers do pray; *Quicken us.* 2. The honouring of God in spirituall worship should be the end of our petitions which we do make for any good to our selves; *Quicken us, and we shall call upon thy Name.* 3. Albeit the work of calling on Gods Name, and worshipping of God in Spirit and truth, be the work of the regenerate man; yet the spirituall life, and the motion or stirring up of the regenerate man unto this work, the quickning of the man unto it, and in it, and the cheering up of the heart to do it affectionately, is the work of the Lord: for these both the Psalmist here distinguish; first, he sets down Gods part: *Quicken thou us*; and then our part: *And we shall call upon thy Name.*

From the third request, *ver.* 19. repeated now the third time; *Vers.* 1. In what respects soever the Church of the Jewish Nation may seem to be alienated from God, yet there is hope of their repentance and returning, and reconciliation unto God; for there is a petition of the Lords enditing standing here, thrice repeated, for their favour to be granted in due time by God, to whom nothing is hard: and here in this third repetition of this prayer, the Name of God Jehovah, whereby he told *Israel* that he would be known to them to be the performer of promises, is added expressly; *Turn us again, O Jehovah, God of hostes.* 2. Albeit themselves do breed the mist and clouds, which do hide from them the shining of Gods favour towards us, and we do build the middle walls, we do raise up mountains of transgressions, which separate between God and us; yet it is the Lord himself only who of his own free grace, and by his own power doth scatter these clouds, and remove these impedements out of his own way towards us; *Turn us again, and cause thy face to shine.* So oft as we are burdened with the same pressure, and straitened with the same necessity; so oft we may and should have recourse to God for relief by prayer: for this staffe hath God put in our hand, to help the believer in every step of his journey, till he come home to the Lord, and be past all perill; *Turn us again, cause thy face to shine.* 4. As the sight of our distance from God, and sense of his displeasure, and fear of perdition, do use to be a spur to our prayer: so desire of reconciliation,

desire and purpose of repenting, and hope of salvation do serve to encourage us to persevere in prayer, till we have what we ask perfected to us: *Turn us again, cause thy face to shine, so shall we be saved.*

PSAL. LXXXI.

To the chief Musician upon Gittith.
A Psalm of Asaph.

This Psalm was appointed to be sung in their solemn feasts, new moones, and feast of tabernacles; in speciall, for a testimony of Gods gracious and bountifull dealing with his people on the one hand, and of their provocation of God on the other hand, moving him to change his dispensation toward them, and to withhold many benefits from them, which otherwayes they might have had, if they had not rejected Gods counsell, and had chosen *their own wayes*: that by this Psalme his people might learn to be wiser.

The parts of the Psalm are three. The first is a Preface, wherein there is a mutuall stirring up of the Church-members, to keep the solemn feasts, and blowing of trumpets, *ver.* 1, 2, 3. and a reason of this mutuall exhortation, taken from Gods institution of this ordinance when he brought his people out of *Egypt* from the service of strangers, *ver.* 4, 5.

In the second part is set down, how God delivered them from bondage in *Egypt*, and from troubles in their journey, *ver.* 6, 7. and how reasonable commands the Lord did give unto them: which commands are all summed up in this one: *That God should be their God alone*, 8, 9, 10.

In the third part is set down: First, how they rejected God and his counsel, *ver.* 11. Next, how therefore they were plagued, by being given over to their own lusts, *ver.* 12. Thirdly, how they deprived themselves of Gods benefits, which by following Gods counsell, they might have enjoyed, *ver.* 13, 14, 15.

Ver.

Vet. 1. *Sing aloud unto God our ſtrength: make a joyfull noiſe unto the God of Jacob.*

2. *Take a Pſalm, and bring hither the timbril: the pleaſant harp with the pſaltery.*

3. *Blow up the trumpet in the new Moon; in the time appointed on our ſolemn feaſt-day.*

From their mutuall ſtirring up of one another to rejoyce in God, commanded here by the Pſalmiſt in the Lords Name; *Learn*, 1. That whatſoever may be our own private condition, it is our duty ever, and in all things to give glory to God, to rejoyce in him, to profeſſe and avow his Name; *Sing aloud unto God.* 2. The Lords people have the fulfilling, ſupplying and ſupporting of their emptineſſe, wants and weakneſs in God, whoſe ſufficiency they ought to make uſe of, and rejoyce therein; *Sing unto God our ſtrength.* 3. It is the Covenant of grace, whereby God becometh our God, which doth intitle us, and giveth us intereſt in, and right unto his all-ſufficiency, which we ſhould entertain joyfully in our communion with God, praiſing him, and thanking him for it, and delighting in his preſence, becauſe of it; *Make a joyfull noiſe unto the God of Jacob*; for God was Jacobs God, becauſe God was by Covenant *Abrahams*, and his childrens God, whoſe children alſo we are, who are Chriſts, Gal. 3. 29.

From the uſe and variety of muſicall inſtruments called for, vers. 2, 3. *Learn*, 1. Albeit the externall melody of muſical inſtruments in the Lords publick worſhip, with the reſt of the pædagogie, and ſhadowing dark figures of the ceremoniall Law, be aboliſhed, now when the Lord, the Sunne of righteouſneſs is come; yet the morall duties repreſented by them are ſtill to be acknowledged and followed by us, to wit, that the praiſes of the Lord are unexpreſſible by us, and that we are unſufficient of our ſelves to ſet forth the ſame, that we have matter of unſpeakable joy in God our Redeemer, and ſhould ſtir up all the powers of our ſoul to this part of his ſpirituall ſervice; for ſhould thoſe muſicall inſtruments teach; *Take a Pſalm, and bring hither the timbrel, the pleaſant harp with the Pſaltery.* 2. We ought to acknowledge the ſtately magnificence of our exalted Lord, and our dulneſs and ſlowneſs to praiſe him: and

what need we had to be ſtirred up, and to ſtir up one [illegible] this duty: for this was pointed at in the uſe of the tr[illegible] *Blow up the trumpet.* 3. We ought to acknowledge that [illegible] ſubject to various changes, and alteration of conditions [illegible] life, and that all theſe changes are ſanctified unto the [illegible] people, and that new conſolations may be expected from G[illegible] one after another, to ſeaſon the darkneſſe and nights of our [illegible] fliction: and we ſhould conſecrate our ſelves anew from [illegible] to time to God, and give him the firſt part and flower of [illegible] time; yea, ſhould ſtudy, that all our time, in all changes whatſoever, may be ſpent in his ſervice: for thus much did the ſolemnities in their new Moons hold forth; *Blow up the Trumpet in the new Moon.* 4. We ought to acknowledge that we are ſtrangers here in the world, and we have no certain dwelling-place, but that we are in our ſojourning depending upon God's proviſion for us, and protecting of us, expecting the time when we ſhall appear before him, and ſhall be put in poſſeſſion of the manſion-places prepared for us, wherein we ſhall have fulneſſe of joy, and God conſtantly preſent with us; and that in the mean time we ſhould ſtudy to rejoyce in the riches of the Lord's goodneſſe to us in our Redeemer; for this in ſubſtance was held forth in the ſolemn feaſts, and in ſpeciall, in the feaſt of Tabernacles: *Blow the trumpet in the time appointed, on our ſolemn feaſt-day.*

Ver. 4. *For this was a ſtatute for Iſrael: and a law of the God of Jacob.*

5. *This he ordained in Joſeph* for *a teſtimony, when he went out through the land of Egypt: where I heard a language,* that *I underſtood not.*

The Church giveth two reaſons of the exhortation, cheerfully to glorifie God in the obſervation of his appointed ordinances and ſolemn convocations; One is, becauſe God did inſtitute and command this ſolemn rejoycing in him, *ver.* 4. The other is, becauſe he appointed it after the beſtowing on them of a great deliverance out of *Egypt* from their bondage under ſtrangers, and people of an uncouth language, *ver.* 5. From the firſt reaſon; *Learn,* 1. It is a ſufficient motive for obſervation of any religious action, that God hath ordained it; and no leſſe authority then divine cannot warrant a man in matters of Religion [illegible] therein.

is said here, *For this was a ſtatute for Iſrael, and a* [illegible] *of Jacob.* As none may appoint acts of religi- [illegible], but God: ſo alſo none may alter nor abrogate them, [illegible] himſelf only: *For they are ſtatutes and lawes of the* [illegible] *Jacob.* 2. The Ordinances of Religion appointed of [illegible] they are witneſſes of his will, how he ſhall be ſerved, [illegible] witneſſes of his good will toward us, and care of us to have [illegible] ſerved: ſo alſo are they witneſſes of our faith and obedience, [illegible] ſtifie for us or againſt us, as we make uſe of them; *This* [illegible] *ordained in Joſeph for a teſtimony.* 3. The greatneſſe of the [illegible] of Redemption, the powerful manner of bringing it to [illegible], and the miſery wherein we were before we were delivered, [illegible] augment our joy and thankfulneſſe to God, and ſtraiten [illegible] tie to his worſhip and ſervice, as the force of the churches [illegible] here doth teach: for the Lord went through the Egypti- [illegible], and over their belly as a mighty Conquerour, when he [illegible] his people and delivered them from the ſervitude of a [illegible] of a ſtrange language; therefore they were bound joy- [illegible] keep his ſolemn Ordinance; *He ordained this for a te-* [illegible] (ſaith the Church) *when he went through the land of E-* [illegible] *where I heard a language, which I underſtood not.*

Ver. 6, *I removed his ſhoulder from the burden: his hands were delivered from the pots.*

7. *Thou calledſt in trouble, and I delivered thee; I anſwered thee in the ſecret place of thunder, I proved thee at the waters of Meribah. Selah.*

In the ſecond part the Lord ſpeaketh, and putteth his people in mind of his kindneſſe to them in their delivery from E- [illegible], ver. 6. and of his wiſe care of them in the wilderneſſe, [illegible]. And how he craved nothing of them, but that they would keep cloſe to him, and not go after idols, *ver.* 8,9. [illegible] because he is God all-ſufficient. Next, becauſe he had [illegible] in Covenant to be their God. Thirdly, becauſe he had [illegible] proof what he could do for them by their delivery out of [illegible]. And laſtly, becauſe he was ready to make them fully [illegible] upon their willingneſſe to receive his offered goodneſſe, [illegible]. And then he ſhewes what an evil meeting they gave [illegible] the renewing the memory of their delivery out of E-

gypt,

gypt, ver. 6. *Learn*, 1. For right taking up of the [illegible] Redemption, whether ſpiritual or bodily, the heavie[illegible] yoke and baſeneſſe of our ſlavery muſt be called to mi[illegible] *removed his ſhoulder from the burden, and his hands* [illegible] *vered from the pots*; for *Iſrael* were as pioneers and ſcull[illegible] *Egypt*, baſely imployed in carrying ſtraw and morter to [illegible] brick, as moſt abject ſlaves: and this reſembleth the con[illegible] tion we are in by nature, under the ſlavery and burden of ſ[illegible] and miſery. 2. God only is the Redeemer of men from w[illegible] ſoever evil condition; no inſtruments which God doth uſe, [illegible] intercept his glory: none can eaſe our burden nor cleanſe [illegible] hands, but God only: *I* (ſaith the Lord) *removed his ſhou[illegible] from the burden, and hands from the pots.*

From the Lords wiſe care of them, when they were come [illegible] of *Egypt*, *ver.* 7. *Learn*, 1. After delivery of us out of the ſ[illegible] of miſery, other particular troubleſome paſſages may meet us, [illegible] did meet *Iſrael* at the red ſea, when they came out of *Egy*[illegible] we may fall into new *troubles* for a little, as they did. 2. [illegible] delivereth us from the ſtate of miſery, muſt alſo deliver [illegible] form particular miſerable caſes, or miſerable conditions; [illegible] and being called upon by us in our miſery, he will deliver [illegible] he did *Iſrael*; *Thou calledſt in trouble, and I delivered* [illegible] 3. It is Gods wiſe diſpoſing, that new trouble ſhould bring [illegible] minde our former delivery, and our deliverer, and ſhould [illegible] us to pray to God, and make way for a new experience of [illegible] very, as here we ſee. 4. The more the Lord doth manifeſt [illegible] ſelf from heaven for us, and againſt our enemies, the great[illegible] our obligation, as *Iſraels* obligation was augmented, [illegible] their prayer in the red ſea, the Lord by thunder out of the [illegible] cloud againſt the Egyptians following them, did declare [illegible] ſelf for *Iſrael*: *I anſwered thee in the ſecret place of* [illegible] 5. It is an evidence of the Lords care of his people, [illegible] them to the triall of their faith and ſincerity of affect[illegible] God, that ſo they may either finde their former profeſſion [illegible] opinion of themſelves ſolid and upright, or finding it [illegible] wayes, may be humbled and repent, and become more ſin[illegible] therefore is the trial of *Iſrael* after their coming out of the [illegible] ſea numbred among the evidences of Gods care of them: [illegible] *proved thee at the waters of Meribah.* 6. Calling to minde [illegible] misbelief made manifeſt unto us in the day of our trial, [illegible] make us more humble and wary to depart from God thereafter; for this is the leſſon, which *Iſraels* ſtriving with God at the [illegible]

...ould have taught them; *I have proved thee at ...ribah*, or waters of ſtrife.

8. *Hear, O my people, and I will teſtifie unto thee: O Iſrael, if thou wilt hearken unto me.*

9. *There ſhall no ſtrange God be in thee: neither ſhalt thou worſhip any ſtrange God.*

10. *I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.*

We have heard of Gods gracious dealing with *Iſrael*, in the ...e of doing for them; Now the Lord declareth, what thankfulneſſe he required of them, and how reaſonable and equitable ...ands were; unto the conſideration whereof he awakeneth up, *ver.* 8. Summeth up all in the firſt command of ...ral Law, *ver.* 9. Giveth reaſons to move them to this,

...his awaking them to hear, *ver.* 8. *Learne*, 1. When ...ds Word is to be delivered unto us, we ſhould have our ...s gathered in, and humbled, and fixed unto a reverent attention, hearty belief, and humbled obedience; therefore, ſaith ...*Hear, O Iſrael, and I will teſtifie unto thee.* 2. When the ...oth ſpeak, whether for conviction of duty to be done, ...not diſcharged, there needeth no other witneſſe beſide ...o convince the conſcience, his ſpeech is ſo cleare, ...of truth and authority: *Heare, and I will teſtifie unto ...* Both the Lord and we our ſelves have juſt reaſon to ...our willingneſſe to hear Gods word inculcated unto ...becauſe it will be found that we have proved misbelieving ...rebellious hearers before, and becauſe it is our natural diſ...to be averſe from all Gods commands; therefore, ...Lord, *O Iſrael, if thou wilt hearken unto me.* 4. The ...requireth his people to be a willing people, and nothing ...more forcible to make us willing and obedient to God, ...to underſtand that God is willing to teach, direct, and bleſſe ...*Hear, O Iſrael, if thou wilt, or ſhalt hearken unto me.*

...the ſumme of that ſervice which God requireth of us, ...9. *Learne*, 1. The ſumme of Gods Law is compriſed in

the

the first command: for as God is feared, delighted in, unto, and made our God in effect: so are all the ments kept: *There shall be no strange God in thee.* 2. neſſe in Religion, and cleaving cloſe to our only one God he hath revealed himſelf to be the Father, Sonne, Ghoſt, of whom, and through whom, and for whom things) is the fountain of all obedience, and keeping nion with God: ſo the corrupting of Religion, and from this ground in any ſort, is the fountain of all misbehaviour, and diſcommunion with God; *There strange god be in thee, neither ſhalt thou worſhip any god.*

From the reaſons of this duty ſet down, *ver* 10. *Learn*, 1. conſideration of having our life and motion, and being of and that he will give to all his promiſes and threatnings performance, ſhould move us to believe in him, adhere him, and ſerve him only; *I am the Lord, I am Jehovah.* 2. The venant of grace, wherein the Lord hath drawn us, who feſſe our ſelves to be his in Chriſt, ſhould move us on him for righteouſneſſe and life, and to ſtudy in his to pleaſe him; *I am the Lord thy God.* 3. The great our Redemption, and all the benefits beſtowed upon us, lation to our bringing out of the ſlavery of idolatry ptian darkneſſe, to the beholding of the marvellous li Kingdome of his dear Sonne, repreſented by the deliver people out of *Egypt*, ſhould move us to adhere to our and to aime at his ſervice ſingly; *I am thy God who brought out of the land of Egypt.* 4. The faire allowance beſtoweth upon his ſervants, to wit, *Ask and have*, our hearts to ſuch a potent, all-ſufficient and gracious *open thy mouth wide, and I will fill it.* 5. It is the of our faith, and of our ſpiritual deſire, which hinders licity, we are not ſtraitned in God, but in our ſelves offer is, *Open thy mouth wide, and I will fill it.* The give grace and glory, and will with-hold no good thing that walk uprightly: and for this end he calleth for ging of our deſires, and of our belief to receive ſatisfy we may have in him full contentment, and not be allured him to vanities which cannot profit us.

Ver. 11. *But my people would not hearken to my voice, and Iſrael would none of me.*

part of the Psalm is set down, how *Israel* to their and depriving of themselves of great happinesse, Lords command, and the offer of his grace. *Whence* The people to whom the Lord is most liberal, are not most thankful: his people by external Covenant are obedient to him, but readily do give him the worst *But my people would not hearken unto my voice.* 2. The hearkning to, and obeying of Gods commands, is believing in God, not taking satisfaction, pleasure, and in God: for how came it, that Gods people by Covenant obey his voice? It may serve for an answer; *And Israel me of me*, or rested not on me, or had no pleasure in

Vers. 12. *So I gave them up unto their owne lusts: and they walked in their owne coun-*

is shewn how fearfull was *Israels* plague for their not in God, they were given over to follow their own wil their own perdition. *Whence learne*, 1. The idols come in competition with God, are a mans owne car- affections, as here appeareth. 2. If these idols unto, when God doth offer himself for giving a man ent, it is justice with God to take a refuse at the mans and to cease to deal with his heart any more, but to give to the service of his idol; *They would none of me, so up unto their own hearts lust.* 3. Whosoever do re- God, shall not eschew to serve a worse Master, to own beastly affections, and Satan, who ruleth men by ; *They would have none of me, so I gave them up to hearts lust*; and this of all judgments is the heavi- When God leaveth a man to himselfe, there is no re- keep him from going to a mischief, and to perdition, as ; *I gave them up, and they walked in the counsel of their*

Ver. 13. *O that my people had hearkened unto me: had walked in my wayes!*

Last

Last of all, is set down by way of Gods lamen
what felicity they did lose by this their refusing
their delight, and his voice their rule to walk by
had obeyed God, their enemies should not have bee
ster, but they should have been made victorious ove
versaries, *ver.* 13, 14, 15. Next, they should have
fied with all contentments abundantly, set forth unde
of feeding them with fine wheat and hony. This
God for his peoples misery, is borrowed from the
men, lamenting the misery which their disobedien
have brought upon themselves; and is not to be taken
there were in God any passion or perturbation, or
mentation: but this speech is to be conceived, as o
speeches in Scripture, which are borrowed from the affe
of men, and are framed to move some holy affection
suitable to that affection, from which the Lord taketh
litude; and so, *O that my people had hearkned unto me*,
to move his people, (who should hear this expression) to
and lament their not hearkning unto God; and to
all time to come to be more obedient unto him, eve
would eschew the curse which came upon misbelieving
bedient *Israel*; and as they desired to obtain the bless
of carnal Israelites did come short, and did deprive the
and if it be asked, what may be imported by this
perly? We answer, *O that my people had hearkned unto*
sheweth these six things; First, what order the Lord
giving blessings to his visible Church; namely, that
gin and believe in him, and study to obey him, and that
means appointed by him, should look to have such
as he hath promised to believers, and to obedient people
this manner of speech sheweth how acceptable and
to God it is to see the faith, obedience, and welfare o
ple, all joyned together in his appointed order. Thi
the meritorious and culpable cause of mens misery
God, but in man, who by his sin deserveth it, and
himself. Fourthly, that God delighteth not in the
struction of his people, but that they should repe
Fifthly, that this is his will, that whosoever shall
evil meeting which the Israelites did give unto God,
judgement which they did draw upon themselves, m
wise by this lamentation made by God for *Israels*
and so may rather chuse to hearken to God, as they did

his wrath to their own lusts, and to perish in ..., as befell them. Sixthly, that God requireth a ... of his people to his dispensations, that is, that ... so willing to hearken to his voice, and so loath to of... he doth manifest by words and works his willing... them, and his loathnesse to destroy them.

... Lords lamenting, *Learn further*, 1. As on the one ... carriage and misery of others before us, should make ... shew the evil which befell them, and to obtain the ... they by their disobedience were deprived: So on ... hand, the willingnesse of God to blesse those who do fol... direction, should make us diligent to understand what ... hath prescribed, and should make us confident to obtain ... in our endeavour to follow it; for, *O that my people ... unto me, &c.* doth teach us so much. 2. They may ... number and estimation of Gods people, by vertue of ... Covenant, who for their refusing to follow Gods coun... come short of Gods blessings; for, *O that my people had ... me, &c.* maketh this evident. 3. He who heareth ... ing his wishes for the conversion of his people, and la... that his Word is not believed, and that his offer ... not received, doth give God an evil meeting, and nei... eth Gods goodnesse, nor careth for his own salvation, ... joyn with God, lamenting his own misbelief in time ... do wish heartily the same wish with God for his own ... for time to come; for this speech, *O that my people had ... me, &c.* is framed to this very end, to make the ... ling, and so to convert him, or else to convict him, if ... hold of the offer. 4. Whatsoever be the Lords se... concerning the salvation of some, and condemnation ... in the visible Church; yet the means of execu... decrees, are so holy and just, and wisely carried on, ... crees shall not be particularly revealed to the stum... man, but the offer of grace and declaration of Gods ... so laid out in common, that whosoever doth not ... same, is made inexcusable; for when God saith, ... *ple had hearkned unto me*, he that doth not answer the ... *O that thou wouldst frame this heart of mine, to the ... of*, hath nothing to say if he be damned, for ... of the offer so freely held forth unto him, and pres...

Ver. 14.

Ver. 14. *I should soon have subdued their*
and turned my hand against their adversaries
15. *The haters of the* LORD *should have*
themselves unto him: but their time should
dured for ever.
16. *He should have fed them also with the*
the wheat: and with honey out of the rock, should
satisfied thee.

From the good which should have come to his people, let
ver. 14, 15, 16. *Learne*, 1. Gods blessings are not to be
after, except in the wayes of God; and if any man come
Gods blessing, he beareth the blame himselfe: *O that*
walked in my wayes, I should soon have subdued their
2. If the Lords people have provoked him to let loose
mies upon them, and to prevail over them; the only
to have affairs changed, is to turn to God, and to walk
wayes; *If Israel had walked in my wayes, I should have*
hand against their adversaries. 3. They that are enemies
Lords people, are haters of the Lord: and where the
of true religion and righteousnesse is hated, there the
common to God with his people; for their enemies
called *Haters of God.* 4. It is a benefit to Gods people
point of glory to God, when Gods enemies and theirs
mit themselves to God, albeit but feignedly; which
people do hinder, when they walk not in his wayes:
had walked in my wayes, the haters of the Lord should
ed themselves, or lied unto him; as the word will bear.
is no means to perpetuate a visible Church in any place
walk in the Lords wayes: *If Israel had walked in my*
their time should have endured for ever. 6. Obeying
of God, that is, the embracing of the offer of grace and
liation with God through the sacrifice of the Messiah
and studying to walk holily as persons reconciled, is the
of coming by true felicity, the only way of being
all things necessary for life and salvation, the only way
large allowance from God of sweet and satisfactory food
taining of spiritual life and communion with God
here under the similitude of earthly food; *He should have*
with the finest of the wheat: and with the honey out of the
have satisfied thee.

PSAL. LXXXII.

A Psalme of Asaph.

...alm agreeth with the time of *Davids* persecution by ... and his counsellors, the Peeres of the land; wherein ... *Psalmist* comforteth himselfe in Gods supremacy, and his ...ging of all Judges on the earth; for executing whereof God ...eth unto their meeting, *ver.*1. Then challengeth them for ... injustice and oppression, *ver.*2. Thirdly, readeth the ... and rule of their duty unto them, *ver.*3,4. Fourthly, con...neth them as guilty, *ver.*5. Fifthly, pronounceth sentence ...oom upon them, *ver.* 6,7. And then the *Psalmist* closeth ...e Psalm with prayer, *ver.*8.

God standeth in the congregation of the mighty: he judgeth among the gods.

...the Lords presence in the Assembly of Judges; *Learn.* ...name of a congregation or church, is given in Scripture ...eerly meeting of Rulers and Governours, more for ...tion of their office; as here, *God standeth in the Congre...Church of the mighty.* 2. No Judge is absolute Lord ...people, but is in subordination to God, who is Judge above ...gels, and will Judge of all the decrees of Judges under ...*God standeth in the congregation of the mighty: he judgeth* ...doth put his Name upon civil Magistrates, and hath ...them with honour; that as their eminency is a part of his ...their decrees should be such as God will own; *He ...among the gods.*

2. *How long will ye judge unjustly: and accept persons of the wicked? Selah.*

...the Lords challinging of them for their partiality, and ... *Learn*, 1. Men in honour and power, readily do ... God their Master and Sovereign Lord; and do neglect to ...cording to their office: the splendour of their power ...them forget their duty to God above them, and to

their subjects under them, as the instance of the Rulers shewеth, who had Gods expresse law in stead of Acts of ment: and God dwelling in the midst of them in a manner, for direction in extraordinary cases, even *judge unjustly.* 2. Corrupt Judges are inclined to vour only to the wicked, and are partiall when the cause wicked cometh before them: *To accept the persons of the* 3. Albeit the Lord keep peace for a while, yet will he not always be silent, but at length will call them to an account: *How will ye judge unjustly?*

Ver. 3. *Defend the poor and fatherlesse: do justice to the afflicted and needy.*

4. *Deliver the poor and needy: ridde them out of the hand of the wicked.*

From the rule of justice which is set to Magistrates; *Learn* 1. The touchstone of Magistrates justice is in the causes and cases of the poor, fatherless, afflicted and needy, who are not able to attend long their suits of law, have no friends nor money to deal for them; to whom therefore the mighty should be eyes to direct them, and a staffe to their weaknesse, to support and help them to their right: *Defend the poor and fatherless, do justice to the afflicted and needy.* 2. As the poor and needy have need of the Judges help, to clear their right, when they seek justice: so also when they are unjustly drawn to the bar, or any way oppressed, the mighty, or Judges should interpose their relief, and rescue the oppressed from the oppressour: *Deliver the poor and needy, ridde them out of the hand of the wicked.*

Ver. 5. *They know not, neither will they understand, they walk on in darknesse: all the foundations of the earth are out of course.*

From the condemnatory sentence for their guiltinesse [illegible] 1. It is a great fault in a Judge, not to know the duties of his office, or not to acquaint himself with the solid rules of justice; for upon this ground are they here pronounced guilty: *They know not.* 2. It is a great fault when [illegible]

refuse instruction, information, and direction
the Lords Word, as here: *Neither will they under-*
is the most culpable of all, for any man, but to
cial; to go on still in a sinful course; *They walk on*
4. When justice, and judgement-seats are cor-
Judges do not mind justice in their places, then the
that land or kingdome must stagger, and all matters
or a perilous alteration: *All the foundations of the*
of the land) *are out of course*, saith the Lord, where
injustice or faults in Governors are found.

Ver. 6. *I have said, Ye are gods: and all of you*
children of the most High.
But ye shall die like men, and fall like one of
princes.

from the sentence of doome pronounced against them; *Learn*,
Princes, Magistrates, chief Rulers and Judges, have allow-
from God, of honour, power, and strength, tribute and
, for the better discharge of their office under him: *I*
Ye are Gods, and all of you are children of the most High;
have put the image of my superiority on you, and
preheminence of place, power, and gifts over others
. 2. Great places among men do not exempt any
Gods power, justice and judgment; but all men, great
lesse then others, must die and come to judgment, as
others before them. A Prince among Gods people,
execute justice, as becometh Gods servant, shall
, as prophane persons are who rule without the pale
Church; *But ye shall die like men, and fall as one of the*
3. The meditation of death and judgment following
a pressing motive unto amendment of life: for this is
of high places who do not stand in fear of their sub-
shall die like men, and fall as one of the Princes.

Ver. 8. *Arise, O God, judge the earth: for thou*
shalt inherit all nations.

the close of the Psalm by this short prayer, wherein the
servant of God prayeth that God would put order un-
government of his people, and redresse the wrongs done to

them; *Learn*, 1. Albeit the oppreſſed ſervants of God cry [illegible] juſtice at mens hands, yet there is help to be had from God by prayer, ſhorter or longer, as the Lord furniſheth unto them: must they ſeek their eaſe of minde and comfort; *Ariſe, O God, judge the earth.* 3. When Magiſtrates or Rulers do oppreſſe Gods people, private perſons may not go beyond their bounds, but muſt have their recourſe to God, that he may ſet matters that are wrong in a better condition, as here the *Pſalmiſt* doth. 4. As the church of God among the Jewes was acquainted with the prophecies of the enlargement of the church and Kingdome of God among the Gentiles, and upon this ground prayed that he would not ſuffer his intereſt in his people then to decay by the malice of men: ſo may the Lords church in any place or time upon the ſame ground, pray for the like mercy; for ſtill the reaſon holdeth, that God who is about to enlarge his Kingdome will not loſe what he hath already; and ſo to pray: *Ariſe, O Lord, judge the earth; for thou ſhalt inherit all nations.* Amen.

PSAL. LXXXIII.

A ſong or Pſalme of Aſaph.

This Pſalme agreeth with ſuch a condition of the church as we read of in the dayes of *Jehoſaphat*, 2. Chron. 20. and ſerveth to comfort the church in the greateſt conſpiracies of enemies againſt her. The Pſalm hath two parts: In the firſt the church doth cry to God to ſhew himſelfe for her, *ver.* 1. and complaineth of their conſpiracy and [illegible] came againſt her, *ver.* 2, 3. and of their purpoſe to root out the Lords people, *ver.* 4, 5. ſpecifying a number of nations that were upon the plot, *ver.* 6, 7, 8. In the latter part, that that judgement may befall them, as befell other ſuch enemies before, who enterpriſed the ſame enterpriſe, *ver.* 9, 10, 11, 12. In particular, that the whole hoſt may be overthrown and conſumed, *ver.* 13, 14. and the remnant purſued, chaſed and ſcattered, *ver.* 15. and aſhamed and confounded for ever, *ver.* 16, 17. that ſo God may have the glory among them, *ver.* 18.

KEep not thou silence, O God: hold not thy peace, and be not still, O God.

From this cry to God to let forth a word for his people in this [illegible] *Learn*, 1. The church may be in such a strait, as if God do not speedily interpose himselfe, she connot but be swallowed up of her enemies quickly, as here we see. 2. Sense of evil giveth an edge on prayer, and kindleth affection in it; *Keep not silence O God, hold not thy peace*; and again, *O God be still*. 3. The Lord uttering a word of comfort to his people, and of terrour to his enemies in the extremity of danger, satisfie his church, and do all her work; *Be not silent, hold not thy peace, be not still*, is the summe of all she craveth: bid him speak, and it shall be done.

Ver. 2. *For lo thine enemies make a tumult, and they that hate thee, have lift up the head.*

3. *They have taken crafty counsel against thy people, and consulted against thy hidden ones.*

From their complaint of their enemies preparation to come against them; *Learn*, 1. The enemies of Gods church are enemies of God, bearing the same affection to God and to his, are reconciled to him; *For lo thine enemies that hate thee make a tumult.* 2. The more din the enemy makes, the more dangerous he is; the higher he lifteth his head, he is the more likely to be knocked down by Gods appearing for his people against whom; *Keep not silence, for thine enimies make a tumult, they have lift up the head.* 3. The chief enemies of the church are not the simple sort of people, but the most subtil politicians whose heads are most fit for Satans devices against Gods people; *They have taken crafty counsell against thy people.* 4. The children of God, his secret ones, who in the sense of their weakneſse do shelter themselves under Gods wings, and rest in him, are the special object of the malice of Satan and his wicked servants; *They have consulted against thy hidden ones.* 5. Against the craft and policy of enemies the church hath nothing in her selfe to oppose, but doth run to God who can easily disappoint all the enemies plots, as here we see.

Ver. 4. *They have said, Come, and let us cut them off from being a nation: that the name of Israel may be no more in remembrance.*

5. *For they have consulted together with one consent: they are confederate against thee.*

1 From their purpose to root out Gods people; *Learn*, 1. No lesse will satisfie the enemies of Gods church, then extirpation and abolishing of the church; *Let us cut them off from being a nation, that the name of Israel may be no more in remembrance.* 2. When the church is least united, and least able to defend herself, the wicked encourage and strengthen one another in an evil course against her; *They have said*, one to another, *come, let us cut them off.* 3. Although the wicked be at enmity one against another, yet they will all agree together to overthrow the church; *They have consulted together with one consent*, (saith he) *they are confederate against thee.* 4. This consideration that the conspiracy against the church is a conspiracy against God, whose people the church is, is very comfortable in the churches extremity; *They are confederate against thee.*

Ver. 6. *The tabernacles of Edom and the Ishmaelites, of Moab, and the Hagarens,*

7. *Gebal, and Ammon, and Amalek: the Philistines with the inhabitants of Tyre.*

8. *Ashur also is joyned with them: they have holpen the children of Lot. Selah.*

In the reckoning up of the several nations conspiring against *Israel*; *Learn*, 1. When the church looketh upon the multitude of her enemies, and their confederacy, and their desire to destroy her, she should gather grounds of hope, to the better much the more, and so much the sooner, for this is the churches argument of hope to be helped, here in this prayer of the church, no wonder to see false brethren to be the leaders, whoever be followers and assistants; for here the church complaineth of it: *They have helped the children of Lot.* Importeth, that *Moab* and *Ammon* (their bastard-brethren) were first in the enmity. 3. It is no wonder, nor strange thing to see many nations on all hands to invade the Lords

here are ten nations coming all together against

Ver. 9. *Do unto them as* unto *the Midianites: as to Sisera, as to Jabin at the Brook of Kishon.*

10. Which *perished at Endor: they became* as *dung for the earth.*

11. *Make their Nobles like Oreb, and like Zeeb: yea all their princes as Zebah and as Zalmunna.*

12. *Who said, let us take to our selves the houses of God in possession.*

In the latter part of the Psalm, is the Churches prayer to God that he would be party against her enemies, and plague them. There are sundry branches of the malediction, which the Church doth imprecate against the enemies. The first is, that God would destroy them, as he destroyed others before them, who were upon such a wicked plot of rooting out Gods people. *Learn,* 1. When the Church hath to do with her enemies, she should look what in Scripture the Lord did for her in times past; for so doth the Church look here to what the Lord did to his enemies, *Judg.* 7. 22. and 4. 15. 24. and 7. 23. and 8. 21. 2. It is lawful to pray for judgements upon the enemies of the Church provided it be out of a publick spirit, and not out of private malice or revenge: in which case the prayers of the Church are more forcible for the overthrow of their enemies, then all the carnall force is: *Do unto them, as unto the Midianites,* i. e. charge against them. 3. Former plagues poured out upon the Churches enemies, are plagues of the Lords bringing like plagues upon his enemies afterward; and of giving like preservation to the Church, as before; *Do unto them as unto the Midianites* of *Gideons* time; *and to Sisera and Jabin* in *Deborahs* time: small mercies were sufficient for a great overthrow of enemies. 4. The dead bodies of Gods enemies shall not only be contemptible before men, which is incident to the bodies of the godly sometimes, but also contemptible before God, as here we see; *enemies perish at Endor, and became as dung for the earth.* 5. Nobles, leaders, & chief amongst Gods enemies, may look for eminent judgement: *Make their Nobles like Oreb and Zeeb, yea all their Princes like Zebah and Zalmunna.* 6. It is all one for enemies to resolve to spoile Gods Church, and to rob God of

his habitation specially, so long as Gods people love to have God dwelling among them; for the injuries done to the Church redound to the contumely of God, who hath taken the maintenance of them; They say, *Let us take to our selves the houses of God in possession.*

Ver. 13. *O my God, make them like a wheel; as the stubble before the wind.*

14 *As the fire burneth a wood: and as the flame setteth the mountains on fire.*

15. *So persecute them with thy tempest, and make them afraid with thy storme.*

16. *Fill their faces with shame, that they may seek thy Name, O Lord.*

17. *Let them be confounded and troubled for ever: yea, let them be put to shame and perish.*

From the rest of the branches of the imprecation, wherein sundy similitudes are looked unto, for shewing forth the effects of Gods wrath upon the enemies of the Church; *Learn*, 1. He is to be made of our covenant with God, so wel against our enemies as for our selves; for, *O my God*, saith he now, when he is about to curse the enemy. 2. The enemies of Gods Church have many a mischief waiting on them, of which if they escape one, another shall overtake them; yea, no one similitude can set forth what misery is prepared for them: no peace, no rest for them, no standing in any stablished prosperity, but they shall be rolled as a bowle turned upside downe; or as a wheel. *Make them like a wheel.* 3. They shall have no strength to resist the blast of Gods wrath. *Make them as stubble*, or chaffe *before the wind.* 4. The fierce indignation against them shall burn them as a flame doth not rest; let them be consumed, *as fire burneth a wood*, where the greatest flame we can easily conceive of, or when a mountain of sulphur or coals is kindled, *as the flame setteth the mountains on fire*, where fire above the earth and under it do meet together. 5. If they escape for a while, yet judgments shall follow them, and overtake them, and toss them, and turn them in a circle, till they be giddy; *So persecute them with thy tempest*, or whirlwind. 6. Beside what torment their present plague shall bring unto them, horrour and fear of worse to come shall vex them.

Mark

afraid with thy storme. 7. At last they shall be asha-
med: for they shall be disappointed of what they intended
against the godly, and also meet with the misery which they least
feared: *Fill their faces with shame.* 8. If any of the enemies of
Gods people do belong to Gods election, the Churches prayer
against them giveth way to their conversion, and doth not seek
more then that the judgment should follow them, only til they
acknowledge their sinne, and do turn and seek God: *Fill their
faces with shame, that they may seeke thy Name, O Lord.* 9. For
the rest of the wicked irreconcileable adversaries, when shame of
disappointment and temporal judgments are come upon them,
the worst of all doth yet follow, even everlasting perdition: *Let
them be confounded and troubled for ever: yea let them be put to
shame and perish.*

Ver. 18. *That* men *may know, that thou, whose
Name alone is* JEHOVAH, *art the most High
over all the earth.*

He closeth the Psalm with shewing the end of all this com-
plaint and imprecation. *Whence learne,* 1. The end of all
casting of the wicked enemies of the Church, is not to satisfie
private revenge, but that God may be glorified; *Let them perish
that men may know, that thou art he whose Name is* JEHOVAH.
The Name *Jehovah* signifying Gods being of himself, and the
cause of the being of all things created, is *incommunicable* to any
creature (and in Scripture is given only unto the three per-
sons of the Godhead, the Father, the Word, and the Spirit,
which is one) as here is taught; *That men may know, that
thou whose Name alone is Jehovah.* 2. If men will not acknow-
ledge the true God to be the supreme and only Governour of all
things, they shall by his heavy judgments, either upon
others or upon themselves, be made to know it: for the Church
doth declare, that they do use this heavy imprecation against
their enemies, *that men may know* (say they) *that thou whose
Name is Jehovah, art the most High over all the earth.*

PSAL.

PSAL. LXXXIV.

To the chiefe Musician upon Gittith. A Psalme for the sonnes of Korah.

This Psalm is of the same subject with Psalm 42. and Psalm 43. Wherein the Psalmist lamenteth his banishment from the Temple and the publick Ordinances of Religion, to ver. 8. then prayeth for his restoring to that priviledge in the rest of the Psalm. This Psalm agreeth well with the time of David's parting with the Ark, when he fled from *Absalom*.

In his lamentation; First, he commendeth the place of publick worship, *ver.* 1. Then sheweth his longing after it, *ver.* 2. Thirdly, he wisheth to be as a sparrow, in the meanest condition partaker of that priviledg, *ver.* 3. Fourthly, he proclaimeth the blessednes of all the Lords Ministers, who may always be there, *ver.* 4. Fifthly, he calleth them blessed who have liberty to come on foot from any part of the country, to keep at least the solemn feasts, *ver.* 5, 6, 7. In his prayer, he requests in generall terms to be restored to the Lords worship, *ver.* 8, 9. for two reasons; one is, because he preferreth the meanest officers condition in God's house to the most quiet dwelling among the wicked, *ver.* 10. another reason, because felicity is to be found in God, by means of his Ordinances, *ver.* 11. and mean time while his prayer should be granted, he resteth by faith on God, in whom believers are made blessed, wherever they be.

Ver. 1. HOw amiable are thy tabernacles, *O Lord of hosts!*

The Psalmist being now in exile, calleth his eye upon his own country, wherein throughout all the land the Lord was worshipped in their several Synagogues, but most solemnly in the place where the Ark and the Tabernacle were; and putteth difference between the holy Ordinances of God, and the multitude of prophane mixed among the godly, when he beholdeth the worship, he beholdeth the glorious beauty of the service, and places where the occasion thereof was offered, and breaketh out in commendation and admiration of the love thereof. *Whence learn,* 1. As God is glorious in all his

are very ready as souldiers to fight for him at his command. 2. He is most glorious in the campe of the visible Church militant: for here his authority, justice, mercy, grace, wisdome and power is most of all manifested, for the overthrowing of the kingdome of sin and Satan; therefore saith he, *How amiable are thy Tabernacles, O Lord of hostes!* 2. This beauty of the Lords Churches and places of his residence, as it is not discerned by the blind world, but only by such as are illuminated with heavenly light: so is it highly prized, loved and admired by them: for it is the sweet singer of *Israel*, who saith, *How amiable are thy Tabernacles, O Lord of hostes!* 3. Albeit the world will not believe what here is said, nor take this praising of the loveliness of Gods publick worship from the hand of the godly, yet the Lord will receive this testimony unto the beauty of his Ordinances from such as do present it before him; therefore doth the Prophet most confidently direct his speech to God himself here; *How amiable are thy Tabernacles, O Lord!*

Ver. 2. My soule longeth, yea even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

In the next place, he professeth his longing after liberty to enjoy the privileges of the publick Ordinances, albeit he was to live no wayes, but in the society of such people, as were then the visible Church, of whose wickednesse he had sufficient experience, they being now in arms against him, following *Absalom.* Hence learne, 1. The beauty and lovelinesse of Gods publick Ordinances, is best discerned, and love and longing after them stirred up, when a man is deprived of them for a time; *My soule longeth, yea, even fainteth for the courts of the Lord.* Affliction sharpneth the sense of spiritual wants, and sight of want of spiritual means of comfort augmenteth affliction: *My soule fainteth, my heart and my flesh cryeth.* 2. It is not the publick Ordinances alone, to be enjoyed in outward formality, which Saints do seek after, but it is to meet God in, and by the means; it is to finde the Lords lively operation on their hearts, which they long after; *My heart and my flesh cryeth out for the living God.*

Ver. 3.

Ver. 3. *Yea the sparrow hath found an house, and the swallow a nest for her self, where shee may lay her young*; even *thine Altars, O LORD of hosts, my King and my God.*

In the third place, he wisheth to be partaker of the publick worship, were it in never so mean and despicable a condition; so he may enjoy Gods presence in his ordinances, he is content to creep into any corner of Gods house, and go out and seek his meat, and return like a sparrow or swallow. *Whence learne*, 1. A soul which loveth communion with God indeed, will chuse any temporal condition of life, how poor soever, how despised soever, rather then be deprived of what may make better for his spiritual condition, as appeareth in the Psalmist, who wished to have the *place of a Sparrow*, or of *a Swallow*; any residence near Gods Altar. 2. The soul which craveth lively communion with God, should cleave close unto the title and interest which he hath in God by Covenant; as the Psalmist doth here: *Thine Altar* (saith he) *my King and my God.*

Ver. 4 *Blessed* are *they that dwel in thy house, they will be still praising thee. Selah.*

In the fourth place, he proclaimeth the Priests and Levites, Lords Ministers to be blessed men, for their priviledge and opportunity to serve the Lord. *Whence learne*, 1. Albeit many who have the means and opportunity of profiting by publick ordinances, doe not consider the day of their visitation, to make use of the means while they have them: yet the godly when deprived of the means, and do behold the fair occasions of grace offered to them, do count them blessed, as here: *Blessed are they that dwel in thy house.* 2. It is a blessed thing indeed to have the occasion of communion with God in publick ordinances, and to make use thereof in setting forth the Lords glory; and in this respect there are no men in the world more blessed then faithfull Ministers; *Blessed are they that dwell in thy house, they will be still praising thee.*

Ver. 5 *Blessed* is *the man whose strength is in thee, in whose heart* are *the wayes of them.*

6. Who

passing through the valley of Baca, make it a Well: the raine also filleth the pools.

They go from strength to strength: every one *of them in Sion appeareth before God.*

In the fifth place, he looketh upon their condition who dwell far off from the Tabernacle, who might at least thrice a year come from the farthest corner of the land, to keep the solemnities appointed of God; and he counteth them blessed, albeit in their voyage they should endure never so much toile in travelling, and should with difficulty drink their water, either rained down from the clouds, or drawn from a well or cistern digged with much labour: for albeit they should sustaine toile and drought in their way, yet having refreshments one after another, and renewed strength for their journey, they should all come at last to the place of publick ordinances in *Sion*; and here he describeth the true and blessed Israelites, whether Proselytes or borne Jewes, resolved to come and appear before the Lord in the appointed solemnities, by these six properties: First, they encourage themselves for the journey, by hope in God to be furnished with strength: *Blessed is the man* (saith he) *whose strength is in him.* Next, they are resolved in their heart for all the inconveniences they may meet with in the journey, to hold on their course; *In whose heart are the wayes of them.* Thirdly, they do hold on their course through dry and comfortlesse places, which are called places of *Baca*, or weeping; *They passe through the valley of Baca.* Fourthly, they overcome this difficulty of want of water, either by digging a Well, where they may find water, or by finding some already digged cistern, wherein Gods providence had reserved some quantity of rain-water for them; *passing through the valley of Baca, make it a Well: the raine also filleth the pooles.* Fifthly, after refreshment found in their journey, they are encouraged to go on their way, till they find some new refreshment, and reparation of their strength; *They go from strength to strength.* Sixthly, these godly travellers all come at length to the place they aimed at, to *Sion*, where they appear before God in the holy Feast, chearful and joyfull soules; *Every one of them in Sion appeareth before God.* And therefore doth he call them blessed, because at length they come through all difficulties to have sweet communion with God.

The

These two degrees of blessed Israelites, are so p[ut] figurative terms, as they may most easily lead the [re]ader to the blessednesse which the figure is fit to represent; for the typical words cannot well be understood, except the [spi]ritual blessednesse be taken along: for there are two degrees of [spi]ritually blessed persons; some are at home already dwelling with God, of whom it may be most solidly said: *Blessed are they that dwell in thy house, they will be still praising thee*, which is their perpetual exercise. Others are travellers, who are in the way toward heaven, the Lords house; who indeed have not their own strength to make out their journey, but their confidence is in Gods strength, and their encouragement to forward is this, that of them it may be well said, *Blessed is the man whose strength is in thee*: such mens journey doth lie in their heart, the stream of their affections run thitherward; *in whose heart are the wayes of them*. Those travellers have a wilderness to go through, a comfortlesse valley wherein they do find matter of mourning, and no solid consolation, save that which God doth provide, beyond the nature of the place, which God one way or other doth furnish unto them, that they shall not fail to have a timous consolation: *Who passing through the valley of Baca, make it a Well*: the rain also filleth it. So that albeit God suffer them to thirst, yet he suffereth them not to want a sufficient measure for bringing them on their way, a strengthening them to go forward: if they misse a Well, they shall have a Cistern filled with rain from heaven; the meat furnished unto them, renewe[th] their strength after weariness, and sufficeth them till they need, and meet with another renovation of their strength; *They go from strength to strength*. But many of those resolute travellers, or self-denying persons, relying on Gods strength and furniture, do perish by the way, all are not held and brought forward, till they come where they would be, to enjoy Gods presence in *Sion* which is above; Every one of them, without exception, *in Sion appeareth before God*.

Ver. 8. *O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.*

9. *Behold, O God our shield: and look upon the face of thine anointed.*

In the latter part of the Psalm is his prayer, wherein he

communion with God, both in the outward
spiritual truth. *Whence learne,* 1. The godly
hes and desires do not vanish and die, but are re-
God in Prayer. What the Psalmist longed for in
part of the Psalm; in the latter part he prayeth for.
suppliant hath no will to be refused, but fasten-
to speed on Gods power and Covenant, and
his petitions in the Lords bosome; *O Lord of hosts,*
give ear, O God of Jacob. 3. Albeit the be-
leeuer in place from the communion of Saints in
worship, yet he will find a conjunction with them in
and prayer at the throne of Gods grace, and claime
interest with them in God for protection and com-
God, (saith he) *our shield.* 4. How little ap-
soever of possession, or performance of promises the be-
hath, yet must he claim his right and titles, which
him to possession; *Look upon the face of thine annoin-*
he counteth himself King in regard of his right to the
because God had caused *Samuel* to annoint him to be
5. He who hath right to a principal mercy, may pray, and
every accessory mercy; which is presupposed in the
annexed unto it, as here upon the promise of the
David prayeth for the liberty of the Temple, which
follow upon his repossession in the Kingdome; and
looks through his own annointing unto the Messiah
whom he knew himself to be a type: and for the
Christ, he seeketh to have his petition granted, through
every good thing is purchased, and must be con-
Look (saith he) *upon the face of thine annoin-*

10. *For a day in thy courts is better then a*
I had rather be a door-keeper in the house
God, then to dwell in the tents of wicked-

In the first reason why he desireth to have the privilege
publick ordinances restored unto him. *Whence learne,*
whatsoever may be a means to bring us to the fruition of God,
infinitely better then any earthly thing, and one houre
the meanes of eternal felicity, is worth a thousand [illegible]
other-

otherwayes; *For a day in thy Courts is better* [illegible] 2. The loweſt and moſt painful condition of life, [illegible] any meaſure of communion with God, is better [illegible] quiet, eaſie, and plentiful condition of life without [illegible] with God; *To be a door-keeper in the houſe of the Lord* [illegible] *then to dwel in the tents of wickednesſe.* 3. The godly whoſe judgment is rectified about things ſpiritual, [illegible] right eſtimator of eſtates and conditions of life in this [illegible] for that is beſt to him (if he may chooſe) wherein he may moſt ſerviceable to God, and beſt helped to heaven. He [illegible] part had rather have the meaneſt condition of life, joyned [illegible] the benefit of the publick ordinances, then live without [illegible] more plentifully among the wicked; *I had rather* (ſaith he) [illegible] *door-keeper in the houſe of my God, then to dwell in the* [illegible] *wickednesſe.*

11. *For the LORD God is a ſunne and ſhield: the LORD will give grace and glory; no good thing will he withhold from them that walk uprightly.*

The ſecond reaſon why he ſo loveth the publick ordinances because by this means he getteth acceſſe to the fountain of felicity, who doth ward off all evil from the upright heart, and giveth unto him whatſoever is good for his ſoul or body in this life and in the life to come. *Whence learne*, 1. That we have need of light and direction, life, vigour, ſtrength and conſolation; and all this is in God, or what more can be ſaid in the ſimilitude taken from the *Sunne*, in relation to other creatures; *For the Lord God is a ſunne.* 2. The godly are ſubject to dangers and perils from without, eſpecially from within, bodily and ſpiritual, and have need of preſervation and defence from all adverſary power, malice and craftineſſe, and of that protection only God is able to give: *The Lord is a Sunne and ſhield.* 3. The believer is burdened with the body of ſin, and is born down frequently with the ſenſe of his own unworthineſſe, witleſſeneſs and weakneſſe, and in God is the perfect remedy of all thoſe evils; *The Lord will give grace.* 4. All the profeſſors of godlineſſe be much obſcured in this life, with many afflictions from God, with calumnies and perſecutions from men, and the godly muſt lie in grave, and ſuffer corruption in the fleſh, as others; yet the remedy of this alſo ſhall [illegible]

...ever; *He will give grace and glory*: grace in ... glory after it without fail. 5. Also it the Lord ... godly in great scarcity sometimes of things com... life, and of spiritual consolations also for a time, ... dispose of their entertainment in all respects, as ... shall work together for their good; *For no good thing ... hold from them that walk uprightly.*

12. *O LORD of hosts: blessed is the man that ... in thee.*

...e Psalmist hath lamented his exile from the publick ... and prayed to be restored to that priviledge; he com... himself in the mean time, by the consideration of Gods ... power to supply all wants, even that of publick ordi... when it cannot without hazard of life be had by the be... *Observe learn*, 1. How hard soever the Lords dispensa... to his own children, yet must we ever continue to trust in ... the Psalmists example here doth teach. 2. God can sup... want of the publick ordinances, and be a little Sanctuary ... children, and make them quiet; yea, and blessed in belie... him: *O Lord of hosts, blessed is the man that trusteth in ...* for in the beginning of the Psalm his heart breaketh for the ... after the publick ordinances; he counteth the Ministers ... blessed; he counteth every man who may be in any ... Gods house happy; he counteth the travelling Israelite ... the Ordinances blessed; and at length pronounceth ... ever blessed, and so himself to be blessed also.

PSAL. LXXXV.

...chief Musician, A Psalm for the sons of Korah.

...speech vel with the condition of the church of the ... now fallen into new troubles, after their return... ...tivity of *Babylon*. In the former part whereof ... a new proof and experience of Gods mercy, in ... the latter part is set down a comfortable answer to ...

their prayer, and for the help of their faith in their [illegible] they make mention of their gracious delivery from [illegible] ty, *ver.* 1, 2, 3. Next, they pray for repentance, and [illegible] of the tokens of Gods wrath, *ver.* 4, 5. Thirdly, they [illegible] restauration of their miserable and dead condition [illegible] they were lying, by some merciful deliverance, *ver.* 6, 7.

As for the answer in the latter part, he prepareth himself to receive it from the Lord, and by inspiration receiveth indeed a comfortable prophecy of five notable fruits of mercy: The first is, of peace to Gods people, *ver.* 8. The next is, of deliverance and salvation to his servants, *ver.* 9. The third is, of the grace of Christ unto justification, and the fruits of it, *ver.* 10, 11. The fourth is, of temporal blessings, upon the place where the Lords people do dwell, and that for his peoples comfort, *ver.* 12. The fifth is, of the grace of Christ unto sanctification, *ver.* 13.

Ver. 1. *LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.*

2. *Thou hast forgiven the iniquity of thy people, thou hast coverd all their sin. Selah.*

3. *Thou hast taken away all thy wrath: thou hast turned* thy selfe *from the fiercenesse of thine anger.*

After the church of the Jewes had been delivered from captivity, they fall into new troubles, because of their sin and new provocations of God, and in this Psalme they cry to God for mercy, and for strengthening of their faith: They acknowledge the Lords favour in looling their captivity, *ver.* 1. and in forgiving their sinnes, *ver.* 2. and in removing all the tokens of his wrath from them, *v.* 3. *Whence learn*, 1. great mercies shewn to Gods people, new provocations [illegible] on new judgements, as appeareth in the change of the [illegible] of the church here represented. 2. Neither old [illegible] late, neither old judgements nor presently lying under [illegible] keep back Gods people from running unto God by [illegible] obtaining favour of God again, as the example of [illegible]

3. As no ſins can make the Lord ſo forget his [illegible] with his people, as mercy ſhould not be let forth to [illegible] ſuing for grace, ſo no wrath is ſo great, as [illegible] poor ſupplicants from acceſſe unto God, when [illegible] to ſeek mercy. 4. As new neceſſities do call to minde [illegible] received from God; ſo they who would have any [illegible] from the Lord, ſhould thankfully remember the [illegible] take encouragement from thoſe to hope for further; *[illegible] haſt been favourable to thy land; thou haſt brought [illegible] captivity of Jacob.* 5. As grace is the only ground of [illegible] mercy to his people, ſo is it the only ground of his peo- [illegible] prayer for new experiences of his grace; as here, Gods [illegible] is acknowledged to be the cauſe of bringing back the [illegible] from captivity, and the ground whereupon the Pſalmiſt [illegible] his prayer; *Thou haſt been favourable to thy land.* 6. As [illegible] a benefit indeed which is given with remiſſion of ſinnes; [illegible] one who ſeeketh a benefit, ſhould deſire to have the ben- [illegible] which they come to ſeek, joyned with remiſſion of their ſin; [illegible] Pſalmiſt here maketh the bringing back from captivity a [illegible] favour, becauſe joyned with remiſſion of ſinnes; with- [illegible] which it had been the leſſe comfortable; *Thou haſt forgiven [illegible] iniquity of thy people.* 7. The way of Gods forgiving of [illegible], by not imputing of them, not bringing of them forth to [illegible], but hiding them from juſtices view, and covering [illegible] with the imputation of the righteouſneſſe of the Redeemer; *[illegible] haſt covered all their ſinne.* 8. As while ſin unrepented [illegible] unforgiven remaineth, wrath alſo remaineth; ſo when ſin [illegible] away, Gods wrath alſo is taken away; when God for- [illegible] ſinne, he taketh away the puniſhment of ſin; for after he [illegible] ſaid, *Thou haſt covered all their ſin:* he ſubjoyneth, *Thou [illegible] taken away all thy wrath; thou haſt turned from the fierceneſſe [illegible] anger.* 9. As the conſcience of ſin, and feeling of wrath [illegible] on, and fearing the growth of it, doth much hinder the [illegible] from confident approach unto God: ſo the ſeen experi- [illegible] of Gods drawing off thoſe barres in former times, do open [illegible] of afflicted ſinners, confidently to come and ſeek mercy, [illegible] the Pſalmiſt doth teach us, in his making of this preface [illegible] following prayer.

4. *Turn us, O God of our ſalvation: and cauſe [illegible] anger towards us to ceaſe.*

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

In the next place, upon the foresaid grounds, the church afflicted prayeth for grace to repent, that so remission of sinne, and removing of wrath may follow. *Whence learn,* 1. Whosoever in a church afflicted are sensible of their own and the churches sinnes, should deal with God for giving repentance to his back-sliding people, and to encrease their own repentance, before they seek removal of the tokens of wrath, as here the godly do pray in the first place; *Turn us, O God.* 2. The Lords covenant with his people for everlasting salvation, is a ground to pray and hope for temporal deliverance from God, who has power and wayes of his own, how to save, when we see no event. *Turn us,* (saith he) *O God of our salvation.* 3. When God giveth grace to a people, to repent and turn to him, the tokens of his wrath will be removed also: or be so changed, as they shall be no more effects of wrath; therefore joyneth he with, Turn us, this petition also, *And cause thine anger toward us to cease.* 4. The anger of the Lord toward his people, is but temporal and for a moment in comparison of deservings, albeit it seem to endure long: and the beleever may be perswaded, that it shall not continue against supplicants long; for, *Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?* doth import, that his anger could not be perpetual.

Ver. *6. Wilt thou not revive us againe, that thy people may rejoyce in thee?*

7. Shew us thy mercy, O LORD, and grant us thy salvation.

In the third place, he prayeth for some relief from the distress wherein they were for the time, and putteth his petition in a question, by this interrogation, because Gods purpose and promise was, that his people should have joy in their God, and thereupon he requesteth for new tokens of mercy, from the ground of his covenant with them for salvation. *Whence learn,* 1. As it is a death to be deprived so much as of the sight and sense of Gods favour, so it is life to be clear that we have favour with God; and as such who have had the sense of

cannot endure to want it; so shall they have it restored. *Wilt thou not revive us again?* 2. Because plagues and wrath upon Gods people are temporal, they may look certainly for a change to the better; and after they have smarted for their sinne a while, yet may expect to be restored to joy and comfort again: *Wilt thou not revive us againe, that thy people may rejoyce in thee?* 3. When God changeth the chear of his people, their joy should not be in the gift, but in the Giver: *That thy people may rejoyce in thee.* 4. Albeit the deare children of God, for whom mercy and salvation is appointed, may be destitute of the sight and evidence of both, yet must they beleeve both, desire both, and hope for the manifestation of both unto them: *Shew us thy mercy, O Lord, &c. grant us thy salvation.* 5. As merit is the cause of salvation temporal, and eternal, and no merit can be; so must he who looks for salvation of either sort, make use of no plea, and no good in himself; *Shew us thy mercy, O Lord, and grant us thy salvation.*

Ver. 8. *I will heare what God the LORD will speak: for he will speak peace unto his people, and to his Saints: but let them not turn again to folly.*

In the latter part of the Psalm is the answer of this prayer, which the Psalmist doth expect and receive by way of prophecy, for the sweet effects of Gods mercy to his people: whereof the first is peace and reconciliation, and removing the tokens of his wrath. *Whence learn,* 1. The prayer of a beleever put up to our heavenly Lord, is not a vain work of pouring out words in the aire, but a profitable exercise of faith, grounded upon Gods mercy and goodnesse, whereof he may expect certainly a return: *I will hear what the Lord will say.* 2. Comfortable promises, to the beleever, who if he know what the Lord doth, he will be clear also what the Lord will do; *I will hear what the Lord will say.* 3. Albeit Gods people be under the sense of wrath, yet the Lord will comfort them after seeking grace: *He will speak peace to his people.* 4. Those who indeed do follow holinesse, are Gods people, to whom the Lord will speak, and for whose cause the society wherein they are, shall have of the fruits of Gods favour to them: *he will speake peace unto his people, and to his Saints.* 5. As the interruption of peace with God is procured by our folly, or foolish following

ing of the vanities which allure unto sin, and divert us from communion with God, so the restoring of us to peace must be by our forsaking of those sinful and foolish courses which procured wrath; and the way to keep us in that peace, is to return to those courses again; and this is the very end of God's correcting of us, and of his restoring of us to peace, that we sin not as before: *He will speak peace to his Saints: but let them not return again to folly.*

Ver. 9. *Surely his salvation is nigh them that fear him, that glory may dwell in our Land.*

The second effect of mercy to his Saints, is the nearness of the salvation in Christ, who is the glory of the land of Israel where he was borne, and the glory of that land whatsoever it is wherein his Saints, and he amongst his Saints do dwell. Here we learn, 1. The heires of the promises are only such as do fear to displease God, and to eschew provoking of him: for the answer to the former prayer, and the word of promise and Prophecie of peace is made in favour only of *them that fear him.* 2. There is no satisfactory deliverance to the afflicted believer, labouring under the sense of wrath, except Christ Jesus, who is really the only compleat *salvation of God*, only able to answer fully to that name, and who was known to the church before his coming in the flesh by that name; as we may understand *Luk.* 2. from the speech of *Simeon*, who was waiting for the consolation of *Israel*, and a promise that he should not see death, before he had seen the Lords Christ, *ver.* 25, 26. And when he had Christ in his armes, he saith, *Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation*, ver. 29. There is the name whereby Christ was of old known to the church among many other titles, he is *Gods salvation*, as he is called here. 3. Consolation and deliverance, salvation in Christ, is neer hand to every upright afflicted believer, whether the afflicted do see it comfortably for the present or not; *surely Gods salvation is neare them that fear him.* 4. The land the true church of Christ, the Saints and they in whom God do dwell in, there doth glory dwell: there God dwells in Christ by his Spirit bringing righteousnesse and salvation, and such a society is glorious; and for his precious ones he makes it glorious, and the land glorious above all other lands.

...vation is near them that fear him, that glory may dwell ... This commendation for many reasons the land of ... claim farre above all other.

10. *Mercy and truth are met* together: *righteousnesse and peace have kissed* each other.
11. *Truth shall spring out of the earth: and righteousnesse shall look down from heaven.*

The third effect of mercy is the grace of Christ unto justification, and the fruits thereof bestowed upon them that are justified by faith. There are here three conjunctions or couples ... agreeing together; one is, of *mercy and truth*; another *righteousnesse and peace*: and the third is, of *truth and* ...*nesse*. For the first couple, *mercy and truth*, may be referred to God, bestowing something on his people: and *mercy* doth pity, spare, and pardon his sinful people; and *truth* doth performe all the good things which in his Word he ...ised: and this couple indeed did most eminently meet, ... Christ *the salvation of God*, came in the flesh: for Christs ... is the highest manifestation of mercy that ever was ... told of; when God out of love, and pity, and mercy, did ... his Sonne to redeem sinners: and this also was the ...glorious performance of the richest and the noblest promise that ever was made to man: for in the sending of Christ ...ised, all the promises are made *Yea and amen*; for the ... is made sure how to perform all the rest of the promises: Or *mercy and truth* may be referred, the one (namely *mercy*) to God; ... the other, to wit *truth*, may be referred to men, to whom God ... shew mercy; and in this consideration we are given to understand that as a merciful God, and misbelieving sinners are sepa... and do stand at a great distance, the one departing more and ... from the other: so a merciful God and a believer are surely ...ited, and do quickly meet together; for God in Christ holds ... *mercy* to the sinner, and *mercy* doth bestow *faith* upon the ...ed, and *faith* layeth hold on *mercy*, and so *mercy and* ... *are met together*: *mercy* calleth for *faith*, and createth it: ... calleth for *mercy*, and so this couple do meet toge...

... for the second couple, of *righteousnesse and peace*, they are ... of them the effects of the meeting of *mercy* and *truth* to...

gether: or of *mercy* and of *faith*, saying, *Amen* to *mercies* for *faith* laying hold on *mercy*, bringeth down from God *righteousnesse* or justification by *faith*; and we being justified by *faith* have both peace with God and our own consciences, at least in the point of right and priviledg, albeit sense, and possession of the sense of this *peace* may be interrupted. *Whence learn*, In whatsoever *mercy*, or the offer of grace, and *faith* receiving the offer do meet, justification also, or imputed *righteousnesse* and peace with God do meet; Then *righteousnesse and peace have kissed each other*.

The third couple is of *truth*, or true faith in man on earth, and *righteousnesse* from God in heaven; *faith* springing out of the earth, (as the plantation of *mercy*) in the sensible fruits thereof, that is, in the true effects of sincere love to God and man; and the *righteousnesse* of God from heaven shining down as the Sun, for nourishing and protecting his own plantation, and performing all promises to the believer. *Whence learn*, that *mercy* in God, and true *faith* in man meeting together, are followed with righteousnesse of Justification and peace with God; so true faith in man is followed with fruits; for it cannot be but must be operative in bringing forth the effects of faith or truth; *Truth shall spring out of the earth*, and *righteousnesse* from heaven is followed with active influence upon springing truth for defending and encreasing, and blessing of it, as the Sun cherisheth and refresheth the fruits of the ground; *Truth shall spring out of the earth, and righteousnesse shall look down from heaven*.

V. 12. *Yea, the LORD shal give that which is good, and our land shall yeild her increase.*

The fourth fruit of mercy is, of giving temporal benefits to the believer, and blessing the land where Believers do dwell. *Whence learn*, 1. The things of this life are Appendices of the chief mercies of the Gospel, which reconciled people may expect to receive of God, as their need and good doth require. *Yea, the Lord shall give that which is good.* 2. As the presence of the land where the Lords people do dwell, beareth the tokens of his displeasure, when they provoke God; so shall the land be blessed when his people are reconciled unto him; *And our land shall yeild her increase.*

13. *Righteouſneſſe ſhall go before him, and ſet us in the way of his ſteps.*

The fifth fruit of mercy is, the grace of Chriſt for directing and ordering of believers in the way of ſanctification; Chriſt is their leader, and righteouſneſs imputed unto believers from Chriſt (in the grace of converſion or holy inclination, and of direction by the Word and Spirit) ſhal make believers to walk in Chriſts ways, and go on in the paths of his obedience. Hence learn, 1. Chriſt is the captain of his redeemed and reconciled people, or the ſhepherd of his purchaſed flock: for he and his people here are walking in one way, wherein he goeth before his people, that they may follow his ſteps, and behind them alſo to look them up, and to ſet them forward in the way, that none do loſe the ſimilitude doth import. 2. As Chriſt is the leader of his people, ſo righteouſneſſe is the preparer of his people to follow him. Firſt, in the work of converſion or regeneration, wherein the mind is illuminated to behold, and the heart inclined to follow righteouſneſſe. Secondly, in the work of daily direction, by the Word and Spirit; *Righteouſneſſe ſhall go before him.* 3. As the way that the believer muſt walk in, is that which is preſcribed unto him by the Lord his leader: ſo the effectual mover of the Believer unto ſanctification, is the grace of righteouſneſſe or ſanctification, which Chriſt the leader doth ſend forth into his peoples heart, to make them follow the direction given unto them: For, *Righteouſneſſe ſhall go before him, and ſet us in the way of his ſteps.*

PSAL. XXXVI.

A Pſalm of David.

This Pſalm agreeth well with the time when *David* was in trouble, being perſecuted by *Saul*. The ſum of it was a prayer for the granting of ſeven Petitions; ſome of them more generall, and ſome of them more particularly expreſſing his trouble, and the manner of relief: all which Petitions have reaſons joyned with them, ſerving to ſtrengthen the faith of the ſupplicant.

Ver.

Ver. 1. *Bow down thine ear, O LORD, hear me; for I am poor and needy.*

The first Petition is for audience, and the reason of his suit to be heard, is, because of his necessity to be helped. *Whence learn,* 1. When a believer hath any Petition to present unto God, he may expect accesse unto God, and audience, and acceptation of his person and prayer: *O Lord, hear me.* 2. Albeit the supplicant be on earth, and God to be found in heaven; albeit the supplicant be mean and base, both in his own eyes and in effect; and God is the high and lofty one, that inhabiteth eternity, yet will he humble himself to take notice of the supplication of a believing supplicant: *Bow down thine ear, O Lord.* 3. Of that whereof misbelief would make use unto discouragement and desperation, faith maketh a ground of hope to be helped: for affliction and weakness, and want of all help and comfort from man, is the Lords fortune to advertise the believer, that the Lord is coming. *O Lord, hear me, for I am poor and needy.*

Ver. 2. *Preserve my soul, for I am holy: O thou my God, save thy servant that trusteth in thee.*

The second Petition is for protection of his life, and the reasons of his hope are taken from the qualities of such a person as hath right to expect Gods protection. *Whence learn,* 1. The bodies and souls of Gods children have snares laid for them by enemies, bodily and spiritual, from which they cannot deliver themselves, except they do commit the custody thereof unto God, as the Prophet doth, saying, *Preserve my soul:* our wit, our prudence, our power, our fighting, our fleeing, or whatsoever means we can use under heaven, are little worth, if God do not preserve us. 2. The man hath a ground of hope to be preserved by God, who being pursued for his life by malicious persecuters, for falsely alleged wrongs done by him, can attest God for his innocency in the particular whereof he is charged; as here *David* doth, *Preserve my soul, for I am holy*; that is, free from the fault whereof I am charged; or I am a favourite of thine, or a man who [illegible] bountiful in doing good to him that pursueth me: [illegible] much also will the word bear. 3. The conscience of [illegible] please God, is very sweet in time of trouble, and especially [illegible] grace

on for Gods ſervice; *O my God, ſave thy ſervant.* ... in a particular cauſe is not ſufficient to bear us ... nor yet the conſcience of our good ſervice done to God: but ... make uſe of the Covenant, and put our truſt in Gods ... whenſoever we do expect any good from God: *O my ... thy ſervant that truſteth in thee.*

Ver. 3. *Be merciful unto me, O Lord, for I cry unto thee daily.*

The third Petition is for mercy and forgiveneſs of ſin, and the reaſon of hope is, becauſe he is a daily ſupplicant. *Whence learn,* Innocency in our carriage toward men, and the goodneſſe of the cauſe which we defend, may leave us in the mire in time of trouble, becauſe of our ſins, whereof we are guilty in other reſpects, except we flee to Gods mercy: Therefore when ſin is objected, mercy muſt be our refuge and plea; *Be merciful unto me, O Lord.* 2. Aſſiduity and inſtance in prayer doth promiſe certain good anſwer after asking, ſeeking and knocking: *Be merciful unto me, for I cry unto thee.*

Ver. 4. *Rejoice the ſoul of thy ſervant; for unto thee (O Lord) do I lift up my ſoul.*

5 *For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.*

The fourth Petition is for comfort; the reaſons of his hope ... becauſe he ſeeketh his comfort no where elſe but in God. ... becauſe God is gracious to all ſupplicants. *Whence learn,* ... the Lord doth burthen his own children ſometime with affliction and ſorrow, for their humiliation and trial of faith; ſo will he comfort them in due time, and give them cauſe of joy in himſelf, for the ſtrengthning of their faith, and they may pray for this, and expect it; *Rejoice the ſoul of thy ſervant.* 2. He that would have comfort from God, muſt ſet himſelfe to ſeek it in him only, and not look after it elſe where under the heaven; ... this way he may pray for it, and expect it, as the Pſalmiſt ... 3. *For I lift up my ſoul unto thee, O Lord.* 3. The ... of Gods goodneſſe and mercy, is the life of faith, the ... of conſolation and ground of prayer. *Rejoice the heart of ... for thou, O Lord, art good.* 4. Whatſoever evil the ſinner doth

doth finde in himselfe, there is a remedy in God for any good thing, God hath it, and is ready to comm. *For thou, Lord, art good;* If the sinner be smitten with the sence of sin, and deserving of wrath; *The Lord is ready to* If a mans sins do seem so many and hainous, as he dare reproach; *The Lord is plenteous in mercy.* 5. He who desires partake of Gods goodnes and mercy, must resolve to worship Lord, to believe in him, and to pray unto him; and who taketh this course, whatsoever he be, without exception, he find the Lord *to be good, and ready to forgive, and plenteous mercy to all them that call upon him.*

Ver. 6. *Give ear, O Lord, unto my prayer, attend unto the voice of my supplications.*

7. *In the day of my trouble I will call upon thee, thou wilt answer me.*

8. *Among the gods* there is *none like unto thee (O Lord:) neither are there any works like unto thy works.*

9 *All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.*

10. *For thou* art *great, and dost wondrous things: thou* art *God alone.*

The fifth Petition is for relief and deliverance out of his present distresse; propounded in the general termes of granting supplication. The first reason of his hope to be heard, is, because he is resolved to make use of the Lords promise, that he will answer when one calleth on him in trouble, *ver.* 7. The second reason is, because there is not a God beside God; and he alone able to work wonders, *ver.* 8. The third is, because the end is to let all nations know him, and to gain them in to his worship, by his great power and wonderful working, as the only true God, *ver.* 9, 10. And therfore able and willing to give him a new experience of his power. *Whence learne,* 1. When God delayeth to answer supplicants, they must not faint in prayer, but continue instantly, and be importunate; *Give ear O Lord to my prayer,* saith he now over again. 2. Albeit the supplicant meet with doubts whether his Petition be regarded or not,

yeild to them, but pray directly against them, as here ; *Attend unto the voice of my supplication.* 3. Every one should so make use of, and apply to himselfe the command of God to call upon him in trouble, with hope of deliverance, as his faith may be most strengthened ; so the *Psalmist* doth here : *In the day of my trouble I will call upon thee; for thou wilt answer me.* And this relateth to that which is said, *Psal.* 50. 15. *Call upon me in the day of trouble.* 4. He that hath found the fruit of true Religion, and hath experience of the gracious work of God upon his own soul, will set at nought all Idolatry and false Religion ; *Among the gods there is none like unto thee, O God.* 5. The workes of God working according to his Word, are such as may prove him to be the true God ; with whose works, no creatures works may be compared. Where is such a work of power as the creation of the world, and preservation of it ? Where is there such a work of grace as the work of Redemption ? And who can work any thing like unto the least of the works of the Lord, in his making and upholding of the meanest creature ? *Neither are there any works like thy works.* 6. The consideration of the largeness of Gods grace and power, which he hath manifested in the conversion of Nations, and is to manifest yet more and more in their due time, may encourage any man to come and worship him, and expect grace from him for his own particular : he will give almes to any begger, who is about to gather all poor men to receive of his alms : *All nations shall come and worship before thee, O Lord, and glorifie thy Name.* Whatsoever is already done for accomplishing of this prophecie, more is to be done ere the Lord close the course of time ; and whatsoever shall be done by way of conversion, before the last day, we are sure it shall be by way of conviction and extorted acknowledgement : all this shall be done at the last day ; for the Lord hath sworn, *that every knee shall bow to him, and every tongue shall swear by his Name.* 7. It is the cognizance of a kindly subject of Gods Kingdome, to delight in the increase and glory of it : where he findeth in his heart to love the enlargement of Gods Kingdome, he may expect the benefit of a kindly subject, as the Psalmist here. 8. The omnipotency of God, and the wondrous things which God hath already done, may loose all doubts about the accomplishment of all his promises, how great soever ; *All nations whom thou hast made shall come and worship before thee: for thou art great* (saith he) *and doest wondrous things.* 9. All Idols and Idolatry must

at length be defaced, and be found to be vanity, ... length must be known to be the only true God: ... *shall glorifie thy Name, for thou art God alone.*

Ver. 11. *Teach me thy way, O Lord, I will walk in thy truth: unite my heart to fear thy Name.*

The sixth petition is, to be kept from following any ... course, specially now in this his trial and tentation, *ver.* 11. ... this he hopeth shall be granted to Gods glory, *ver.* 12. First, ... cause he had experience of Gods mercy before, *ver.* 13. Next, ... cause he had to do with proud and godlesse enemies, *ver.* ... Thirdly, because God was exceeding gracious and merci... *ver.* 15,

As for the petition, to be saved from all sinful courses, it ... two branches: one is, to be instructed in Gods way; the ... that his heart may be made to follow that way, and to stand ... awe to offend. *Whence learne,* 1. The Lords children ... trouble and persecution, are in danger to be driven by tent... to some sinful course; and this they should pray against, ... no lesse feared for it, then for any bodily trouble; as heare the ... ample of *David* teacheth us. 2. It is necessary for eche ... sinne, to know how God useth to deal with his own chil... lest we think that some strange thing hath befallen us, ... fall into trouble; and it is necessary to know also how we ... to carry our selves in every passage of our trouble and tri... we neglect our duty, or do contrary to it: *Teach me thy way, ... God.* 3. Beside the information of the mind concern... duty in general, which God giveth by the ministry ... Word, and common operation of his Spirit, there is a ... cial, lively, efficacious teaching of a man, whereby he ... to make particular practical application of the general ... particular circumstances of time and place; and for ... pray to God also, after we are taught to know the ... ral, *Teach me thy way, O Lord.* 4. No man must ... way to be of Gods teaching, but that which is warra... Word; and no man can walke safely, except he ... the Lords truth: *Teach me, and I will walk in thy ...* soever would have God to informe them of his will, ... resolve sincerely to follow his will when he hath ... doth *David*: *Teach me thy way, and I will walk ...*

...ffection effectual, not only must the mind ... the heart also must be wrought upon, and framed ... *Unite my heart.* 7. It is the natural disease of ...earts, to be loosed from God, and scattered and di... variety of vaine objects, which are offered unto it ... and this disease only God can cure: *Unite my heart.* ...sufficient for a man once to turn over his heart ...in his conversion, but this resignation of the heart ...ewed upon all occasions into Gods hand, that he may ...ctions to himself and to his holy Law, and reclaime ...from ranging and going a whoring from him after sin... for this prayer for uniting the heart, is *Davids* pray... ...before was converted. 9. Then is the heart united ..., when the fear of God doth rule it; that is, when after it ...d of Gods will, it feareth to omit what he command... ...do what he forbiddeth: *Unite my heart to fear thy*

...12. *I will praise thee, O Lord my God, with ...heart: and I will glorifie thy Name for evermore.*

For great is thy mercy toward me: and thou ...ered my soul from the very lowest hell.

...uld hopeth to be heard, and promiseth praise to God, ...by-past, and also for his fore-seen deliverance, how... ...greatnesse of Gods mercy to him. *Whence learn*, ...prayeth according to Gods will, may promise to ...him, and unto God thanks for granting his re... *praise thee, O Lord my God.* 2. The thankgi... ...godly, especially when the heart is enlarged, is very ...with great delight, and constant purpose of glo... God constantly: *I will praise thee O Lord my God, ...heart, and I will glorifie thy Name for evermore.* ...man seeth his sinnes great, his deserving great, ...delivery great, he must also see Gods mercy ...great, and his obligation to thankgiving great: *...Name for evermore: for great is thy mercy to...* preventing mercy keeping us from the evil we were ...unto, is to be esteemed of by us, as delivering ...us out of the evil wherein we were lying. The ...us from falling into hell, should be accounted

by

be accounted by us no leſſe mercy, then if we [illegible] and had been brought back out of it by him: Thus [illegible] *my ſoule from the loweſt hell.* The ſame may be [illegible] particulars: and when our eyes are open to ſee the [illegible] which the Lord hath kept us, when we were in danger of [illegible] ſhall be forced ſo to judge.

Ver. 14. *O God, the proud are riſen againſt me, and the aſſemblies of violent men have ſought after my ſoul: and have not ſet thee before them.*

15. *But thou, O Lord, art a God full of compaſſion, and gracious, long-ſuffering, and plenteous in mercy and truth.*

Here are other reaſons of his hope to be delivered, taken from the pride and oppreſſion of the godleſſe enemy, and from God's pity and compaſſion. *Whence learne*, 1. Proud, violent, and godleſſe men, are the readieſt inſtruments which can be found unto Satan for perſecuting Gods children: Such were the enemies of *David* a type of Chriſt, and an example of his perſecuted followers: *the proud are riſen againſt me.* 2. Whatſoever wicked man pleaſeth to make head againſt the godly, he will readily find multitudes to follow him: *The proud are riſen againſt me, and the aſſemblies of violent men have ſought after my ſoul.* 3. When men do reject the fear of God, there is wickedneſſe ſo great, which they will not commit: *They have ſought after my ſoul, and have not ſet thee, O God, before them*; that is, they neither fear thy judgments, nor care for what may pleaſe thee. 4. The more violent, cruel, prophane, and ungodly our perſecuters are, the more hope is of Gods pity towards us, as the Pſalmiſt reaſoneth: *But thou, O Lord, art a God full of compaſſion.* 5. Whatſoever objections may ariſe from our unworthineſſe, from our former ſinfull provocations of God, from the multitude and greatneſſe of our former ſins, to hinder us from hoping that God ſhall pity us in our affliction; they are all ſufficiently taken away by conſideration of the unſpeakable goodneſſe of God: *for in God is compaſſion, he is full of compaſſion, a God full of compaſſion*; that is, infinitely compaſſionate, as it were affected with our miſery; *he is gracious*, though we be unworthy; he *is long-ſuffering*, although we be guilty of the [illegible] and provocation of him; and how great ſoever our [illegible]

, *he is plenteous in mercy* ; and howſoever we our intereſt in his promiſes, yet he will not follow , but wil keep up our right unto his promiſes ſtill: *in truth* ; great is his faithfulneſſe, who keepeth albeit he might juſtly reject them.

16. *O turne unto me. and have mercy upon give thy ſtrength unto thy ſervant : and ſave the thine handmaid.*

Shew me a token for good, that they which hate ſee it and be aſhamed : becauſe thou, LORD, holpen me, and comforted me.

The ſeventh petition is, for ſtrength to ſtand out , till ſuch a deliverance ſhould come to him from God , as might put his to confuſion, when they ſhould ſee it. *Whence learne*, whoſoever do conſider well the riches of Gods grace and mercy, may confidently pray for a proof of it , in the change of miſerable condition into a better, even when God ſeemeth averſe : *Thou art plenteous in mercy and truth , O turne unto me, and have mercy upon me.* 2. It is no ſmal mercy to get ſtrength from God to ſubſiſt under troubles, till the deliverance come; and for this ſtrength the man emptied of ſelf-confidence and carnal , and ſhould be content with ſupporting ſtrength, till the Lords time of deliverance come. *Give thy ſtrength unto thy ſervant.* 3. The longer courſe the kindneſſe of the Lord hath had toward us, and the more relations are between God and us, we may expect the more confidently for further effects and proofs of his kindneſſe for our deliverance : for *David* here reckons from his being born within the Covenant, borne as a ſervant, as a child of the Church , who belonged to Gods houſe and care , as the ſon of the handmaid belonged to the houſe and maſter of the family : *Save the ſon of thy handmaid.* 4. It is a wicked delight to ſee the godly in miſery , that they may ſtumble over godlineſſe ; ſo the godly deſire deliverance, that godlineſſe may not ſuffer , nor wicked men be hardened in their inſolency : *Shew me a token for good , that they which hate me may ſee it.* 5. The good ſucceſſe and delivery of the Saints out of their troubles and trials , is a good to themſelves, and to all other godly perſons , of a bleſſing to them from all their troubles. Therefore *David* ſubjoyns , *Shew me a token for good.* 6. As the good event and iſſue from their troubles , is a matter of joy,

and gloriation unto the godly, so is it also the matter of an confusion to the wicked, who do hate them: *Shew me a token for good, that they who hate me may see it, and be ashamed, because thou Lord hast holpen me, and comforted me.*

PSAL. LXXXVII.

A Psalme or Song for the sons of Korah.

WHen God loosed the captivity of the Jewes by *Cyrus*, few of them did return from *Babylon*: the work of reparation of Church and State, Temple and City, had few to assist it: their enemies were many, they were straitned with poverty and famine, and the hearts and hands of the godly were weakened; they were like to faint and despair, that either Church or State should flourish any more amongst them; for comfort in such a time was this Psalm fitted, leading the Lords people to live by faith, and to work on in the building of the Lords house, and reparation of the City, looking to God the Builder of his church, and maintainer of his people. To which purpose the Psalmist giveth them seven consolations, opposite to so many tentations unto discouragement. The first is, that they should look to God who had founded his own Temple solidly, and so not faint for the weakness and fewness of the builders, *ver.* 1. The second, that they should look to God's love and good will, and not be troubled for want of external power and riches, *ver.* 2. The third is, that they should look to the prophecies concerning the church, and not be troubled for what present outward appearance and carnal reason did present, *ver.* 3. The fourth is, that they should not be troubled for the multitude of their foes for the present time, but look to the multitude of friends and converts which they should have hereafter, *ver.* 4. 5. The fifth is, that they should not be troubled with the fear of the ruine of the church, but look to the mighty God, who would establish her so, that no power should overturn her, *ver.* 5. The sixth is, that they should not be troubled with the present contempt under which they did lie, but look to the glory and estimation which God should give in his own time upon the church and her children, *ver.* 6. The seventh is, that they should not be troubled with their

...in, but ſhould look to the ſpiritual joy and cauſes ... the Lord was to furniſh to his people, *ver.* 7.

Ver. 1. *His foundation is in the holy mountaines.*

The firſt comfort of the afflicted Jewes, troubled for the hindring of the building of Gods Temple is, that God had by his decree and promiſe made the mountaines of *Sion* and *Moriah* the place of his reſt amongſt his people; till the Meſſiah ſhould come, in whom theſe types were to be accompliſhed, and for whoſe cauſe they were to be preſerved till he came, who is the only ſolid rock whereupon the church is builded. *Whence learn*, 1. When the builders of the Lords church are few and weak, his people had need to be comforted againſt their feares and doubts, as here we ſee: and the way to be comforted in ſuch hard times, is to look by faith to God, as the builder of his own houſe, who hath laid the foundation upon ſolid grounds, and every beleever that truſteth in him, may be as Mount *Sion* which cannot be removed; *His foundation is on the holy mountaines.*

Ver. 2 *The LORD loveth the gates of Sion, more then all the dwellings of Jacob.*

The ſecond comfort is, that God hath choſen *Sion* above all other places to be his reſt, and did love there to dwell rather then elſewhere. *Whence learn*, 1. The dignity of any place, nation or ſociety, proceedeth not from any thing in the place or ſociety, but from the Lords election and free love; *The Lord loveth the gates of Sion, more then all the dwellings of Jacob.* 2. The love of the Lord to his choſen church, is a ſolid ground of aſſurance of her continuance: as here in the figure is taught.

Ver. 3. *Glorious things are ſpoken of thee, O City of God. Selah.*

The third comfort is, from the prophecies paſt about the ſtate and promiſes made unto her in figurative termes.

Whence learn, 1. The Church is the incorporation, in ... the Lord reigneth, ruleth and reſideth; *It is the Citie of* ... 2. The priviledges of the church are very glorious; the glorie of Kings, Crowns, and Diadems is nothing to them but bodily and temporal ſhadows of what is ſpiritually and everlaſtingly beſtowed on the church; *Glorious things are ſpoken of the* ... 3. Albeit glorious things are beſtowed on the church, yet it is not ſo much any thing already done, as what is to be done, which maketh the church bleſſed: it is not preſent poſſeſſion, but hope; nor ſight, but faith, which maketh the church bleſſed: and the Scriptures are a ſufficient right to us for all bleſſings which are to come; *Glorious things are ſpoken of thee, O City of God.*

Ver. 4. *I will make mention of Rahab and Babylon to them that know me: behold Philiſtia and Tyre, with Ethiopia: this* man *was born there.*

5 *And of Sion it ſhall be ſaid, This and that man was born in her: and the Higheſt himſelf ſhall eſtabliſh her.*

The fourth comfort is, that the churches chiefeſt enemies ſhould be converted to the faith, and ſhould count it their greateſt honour ſo to be. *Whence learn,* 1. It is among the troubles of the church that ſhe hath ſo many enemies, and thoſe ſo mighty and potent as the Egyptians and Babylonians; *I will make mention of Rahab*; that is, *Egypt*, and *Babylon*, and *Paleſtina* and *Tyre*, and *Ethiopia*, which are here named as the moſt eminent oppreſſours of the church, among all other Kingdoms. 2. It ſhould comfort the church, that God is able to make her chiefeſt enemies to become converts, and that he hath done ſundry times, and will yet do it more; and that he can order with thoſe enemies which ſhall not be converted, as he did with *Rahab* and *Babylon*; For, *I will make mention of Rahab and Babylon, to them that know me*, ſignifieth a mentioning of them; *viz.* to the edification of the churches children, both concerning what God had done in thoſe Nations in juſtice; and what he would do to them in mercy, or unto other enemies like unto them. 3. As it is the glory and comfort of the church to have her enemies made converts; ſo is it

to the enemies, were they never so potent in the world to be citizens of the city of God; *I will make mention of them, that this man was born there*, that is, in the city of God. 4. The conversion of men from Paganism and Idolatry unto fellowship in the covenant with the church, is a sort of new birth when externally converted, from which their new birth and new being is to be reckoned; *This man was born there.* 5. As whatsoever honour men have in the world, it is not to be compared with the honour of regeneration, and being born citizens of the church: so whatsoever contempt the members of the church suffer of the world, it's made up by the honour of being born in the church: for, *of Sion it shall be said, This and that man was born in her.* 6. There is no reason to feare the ruine of the church, or the not continuing of her from age to age, to be a mother and receptacle of converts; *For the highst himself shall establish her*, and this is the fifth comfort of the favourers of the church in the time of trouble.

Ver. 6. *The LORD shall count when he writeth up the people*: that *this man was born there.* Selah.

The sixth comfort is, from Gods estimation which he hath of every one of the true citizens of his church. *Whence learn*: 1. As all the elect, all the regenerate are taken notice of by God particularly, then if their names were all written up in a book one by one: so there is a time when he manifesteth his knowing of them; partly to themselves by his witnessing unto them that they are his children; partly to the world, by sustaining them in their trials and troubles; and partly by a full delivering of them, and confessing their names before men and Angels at the great day; *The Lord shall count when he writeth up the people*; that is, in his own time when he seeth it fit to manifest in respect to his own. 2. The converts among the Nations shall be reckoned up among the converts of the Lords people the Jewes; *The Lord shall count when he writeth up the people, that man was born there*; that is, whatsoever man he be, who is converted out of any countrey, tongue or language, he shall be counted a member of the church of *Israel.*

Ver. 7. *As well the singers as the players on*

instruments shall be there: *all my springs are in thee.*

The last comfort is, from the joy spiritual, and the everlasting springs, fountains and causes of joy, which God doth furnish, and will furnish to his Church. *Whence learn,* 1. As the Church is subject to her own griefs in the world, so also is she sure of abundant consolation to be had and laid up in store for her, expressed here in termes of typical joy, appointed in solemn festivals; *as well the singers as the players on instruments shall be there.* 2. The causes of the joy of the Saints are everlasting, comparable to wells and springs of living water; *All my springs shall be in thee.* 3. Such Saints as have had their senses exercised are able to subscribe the truth of promises by their own experience, and in special, that there is no joy or comfort, no gift nor grace, no refreshment nor delectation worthy to be named, except that which they have by Church-priviledges and communion of Saints, as here the Psalmist doth confesse; *All my springs are in thee,* saith he; speaking to the Church, or to God dwelling in his Church.

PSAL. LXXXVIII.

A Song or *Psalm for the sons of Korah. To the chief Musician upon Mahalah Leannoth, Maschil of Heman the Ezrahite.*

This *Heman* the Ezrahite, was one of those four wisest men in all *Israel,* next after *Solomon,* who is preferred above them all, 1 *Kin.*4.31. The exercise of this wise and holy man is set down here under the heaviest condition of a wounded spirit, of any that we read of; wherein first, he prayeth for comfort to his soul, now afflicted under the sense of sad wrath and long desertion, *v.*1,2. In the second place, he poureth out his soul to God, and layeth before him a most pitiful lamentation of his distressed condition, *v.*3 4,5,6,7,8. In the third place, he wrestleth by faith in his prayer to God for comfort, *v.*9, 10, 11, 12, 13, 14. And lastly, finding no comfort, he reneweth his lamentation, leaveth his prayer before the Lord, and writeth it for the edification of the Church in all time coming, as the matter of a joyful Song.

From

from the Inscription; *Learn*, 1. *David* was not the only man acquainted with sad exercise and affliction of spirit, for here is another, to wit, *Heman the Ezrahite*, as deep in trouble of spirit, as he or any other beside. 2. They are not all men of weak minds and shallow wits who are acquainted with trouble of spirit, and born down with the sense of Gods wrath; for here is *Heman*, one amongst the wisest of all *Israel*, and inferiour to none for wisdom, except to *Solomon* alone, under the heaviest exercise we can imagine possible for a Saint. 3. When it pleaseth God to exercise a man of parts, of great gifts and graces, he can make his burthen proportionable to his strength, and give him as much to do with the difficulties he puts him to, as a weaker man shall find in his exercise, as appeareth in the experience of *Heman*. 4. Wise men in their trouble must take the same course with the simpler sort of men; that is, they must run to God as others do, and seek relief only in his grace, who as he distributeth the measures of trouble, can also give comfort, ease and deliverance from them, as the practice of *Heman* doth teach us. 5. What trouble of wounded spirit some of Gods children have felt in former times, others dear to God may finde the like in after ages, and all men ought to prepare for the like, and should not think the exercise strange when it cometh, but must comfort themselves in this, that other Saints whose names are recorded in Scripture, have been under like affliction; for the Psalm is appointed to give instruction; it is *Maschil of Heman*. 6. What is at one time matter of mourning to one of Gods children, may become matter of joy and singing afterward, both to himself and to others, as this sad anguish of spirit in *Heman* is made a song of joy unto Gods glory, and the comfort of all afflicted souls, labouring under the sense of sin and the wrath of God to the worlds end; It is *a Song, a Psalm for the sons of Korah*. 7. Such as are most heartily afflicted in spirit, and do flee to God for reconciliation and consolation through Christ, have no reason to suspect themselves, that they are not esteemed of, and loved as dear children, because they feele so much of Gods wrath: For here is a Saint who hath drunken of that cup, (as deep as any who shall read this Psalm,) here is one so much loved and honoured of God, as to be a Pen-man of holy Scripture, and a pattern of faith and patience unto others; even *Heman the Ezrahite*.

Ver. 1: O *LORD God of my ſalvation, I have cryed day* and *night before thee.*

2 *Let my prayer come before thee: incline thine ear unto my cry.*

In the firſt place, he faſteneth his faith and reſolution to pray conſtantly to God, till he receive anſwer, and requeſteth for comfort now at laſt. *Whence learn,* 1. Whoſoever have fled to God for grace, and have received the offer of reconciliation made to the Church in the Meſſiah, are entered in Covenant with God for their everlaſting ſalvation, and ought to ſtand faſt in the holding of this Covenant, whatſoever hard condition they may fall into, as *Heman* doth here, ſaying to God, *O Lord God of my ſalvation.* 2. When a ſoul hath received the offer of grace made to the Church, in the common tender of the covenant of grace, he is entered into Covenant with God ſo particularly, as if the Indenture were paſt between God and that ſoul by name, ſo that the believer may read his own name in Gods everlaſting ſtiles and titles, and may read in himſelf the mark of Gods intereſt unto him, and the mark of his intereſt in God for evermore; for, *O God of my ſalvation* importeth no leſſe. 3. When a believer hath laid hold on eternal life, he may by the ſame right ask and expect comfort in, and deliverance out of every trouble, as an Appendix of the great ſalvation, which is coming unto him, as here *Heman* doth. 4. God can love a man, and keep him in faith and exerciſe of prayer a long time, without a comfortable anſwer, and all in love, wife love: *I have cryed day and night before thee,* ſaith *Heman*, and the anſwer is not come yet. 5. There is a difference or the lamentation of the worldly man, and of the believer: The worldly man ſighes and cries, and he knowes not to whom, but the godly do preſent themſelves in their lamentations to God; *I have cryed day and night before thee*; as his dolour did cleave unto him, or was renewed upon him, ſo he had his recourſe to God at all times. 6. Albeit our prayer being preſented before God, do ſeem to us not to have been admitted, yet muſt our bill lie ſtill, and be put up to God again and again, till it be received to our ſenſe and knowledge; *Let my prayer come before thee.* 7. The believer may be ſure to have a good anſwer at length, but he muſt be inſtant, and deal ſtill with God for it, and preſſe it hard, and pa-

tiently

for it, as *Heman* here doth; *Incline thine ear unto*

Vet 3. *For my ſoul is full of troubles, and my life draweth nigh unto the grave.*

In the ſecond place, he layeth out his trouble before God in three degrees thereof, each of them ſuperadding ſomething to the former: under which he is not only wonderfully upheld, but alſo he maketh uſe of this lamentation, and long catalogue of miſeries, as a ground of his hope, to have a gracious anſwer at laſt; which came to paſſe, as the turning of this lamentation into a ſong, to the comfort of others in the Church that ſhould feel the like in any meaſure thereafter, doth ſhew; for his condition reacheth it down under the name of *trouble*, ſoul-trouble: three troubles then one or two: and the firſt degree thereof is, that his ſoul is full of troubles, repleniſhed ſo as it can hold no more. *Whence learn*, 1. Albeit we had nothing to bring before God but our grief and miſery, we want not matter of confidence to finde favour from our pitiful God, as this example teacheth us. *Incline thine eare, for my ſoul is full of troubles.* 2. If the godly ſhould ſmother their grief, and not go to God with it, their ſorrow were able to choak them; but this is no ſmall eaſe to them that they have God to go unto, to whom they may freely open their mind, as here we ſee. 3. Soul-troubles are the moſt preſſing troubles, and with thoſe readily will the Lord viſite his children, when he mindeth to try their faith, making their ſpirits to ſmart with trouble after trouble, with a number of troubles, which they are neither able to reckon nor to bear; *My ſoul is full of troubles.* 4. The dolours of the body are able to waſte away the body, which cannot but ſhrink and pine away when the ſoul is ſick with anguiſh; *My life draweth nigh to the grave*, ſaith he; and this is the ſecond degree of his trouble.

Vet. 4 *I am counted with them that go down into the pit: I am as a man* that hath *no ſtrength.*

The third degree of his trouble is, that in the judgement of them who knew his condition, and poſſibly lamented it, he was counted

counted a loſt man; yea, and he himſelf did find no ſtr
bear out, or to recover himſelf. *Whence learn,* 1. It is no
tentation and vexation of ſpirit to the godly believer, to be
the judgement of beholders a loſt man, becauſe of the ſeem
deſperate condition of his ſoul; and yet it may befal a dear ch
of God; *I am counted with them that go down to the pit.* 2. Alt
God hath by grace ſevered death from hell unto the believer,
the connexion of theſe two, if juſtice were not ſatisfied in
Redeemer, ſhould never be forgotten, as the Scriptures giving
ſame name unto death, grave and hell, may teach us; *I am*
ed with them that go down to the pit, or grave, or hell. 3 Wha
ever ſtrength of ſoul or body a man hath in his poſſeſſion,
be ſoon emptied when God putteth him in diſtreſſe, except
furniture be ſupplied unto him, and that no leſſe then unto
weakeſt; *I am as a man that hath no ſtrength.*

Ver. 12. *Free among the dead, like the ſlain that
in the grave, whom thou remembreſt no more:
they are cut off from thy hand.*

The fourth degree of his trouble is, that he is like the L
in the Law, ſhut out from the living, and put among the d
and no more fit for any duty of the living; which teacheth
that the believer in God may at ſome time be ſo burdened
trouble of ſpirit, as he can neither think nor ſpeak, nor go
any duty of the living for a time; *I am*, or I am counted (
he) *as one free among the dead*, or ſhut out, and ſeparate
the dead.

The fifth degree of his trouble, he is a man whoſe
violently pluckt from him; who gets not liberty to dye
ſure or in peace, but is thruſt out of the world ſuddenly
deadly wound; and ſuch may the condition of a ſoul
God, ſeem to it ſelf to be: *I am like the ſlaine that
grave.*

The ſixth degree of his trouble is, he ſeemeth to be
of the comfortable viciſſitude of the common benefits
and of thoſe changes which ordinarily Gods viſitations
as if he were left under the power of death, there
without a change of that condition for ever; and ſuch
caſe of a beloved Saint ſeem to be, both to himſelf and
I am as one in grave, whom thou remembreſt no more;

...a time may lose the sight of everlasting promises, and ... himself to be rejected of God; *I am as they that are cut ... from thy hand.*

Ver. 6. *Thou hast laid me in the lowest pit: in darkness, in the deeps.*

The seventh degree of his trouble: he seemeth as a man already condemned and possessed of the torment of hell, in the inexpressible misery of the damned, deprived of all light of consolation in the gulfe of desparation, wherein a man cannot find ground, nor deliverance from it. *Whence learn,* 1. That this always may be the case of a believer in his own sense; *Thou hast laid me in the lowest pit: in darkness, in the deepes.* 2. Whatsoever trouble we are in, or how great danger soever we seem to our selves to be in; it is the believers wisdome still to look to God, our party with whom we have to do, and to lay it forth before him: for albeit this may augment grief and fear on the one hand, yet it prepareth way for the remedy, and keepeth the believer in terms with God on the other hand, as this example doth teach us; *Thou hast laid me in the lowest pit: in darkness, in the deepe.*

Ver. 7. *Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.*

The eighth degree of his trouble is, the felt wrath of God lying him, overtaking him, lying heavy upon him, tossing with new affrightments and assaults, as the waves of the sea when they come one after another, and do beat with endlashing upon what they find in their way; and such may the case of a beloved soul in its own sense, which when we consider, we may say, How gentle is the ordinary exercise of the believers, when this exercise is looked upon? *Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves.*

Ver. 8. *Thou hast put away mine acquaintance far from me: thou hast made me an abomination unto them: I am shut up, and cannot come forth.*

The

The ninth degree of his trouble is, that beſide all the
the foreſaid vexation, the Lord deprived him of all comfort
did not beſtow upon him ſo much as any conſolation from
friends, or from the fellowſhip of the godly wiſe; but by
providence, they did leave him as a man deſperate, yea as
whoſe condition they were afraid to look upon; yea they
red his caſe and forſook him: and he being thus in appear
ſhut out from heaven, and followed with wrath from God,
not only left comfortleſſe among men, but alſo was looked
by his friends as a damned and abominaale reprobate;
with as a man ſhut up for the plague of peſtilence, ſo that he
his chamber, and could not cóme abroad to look any man in
face: and this alſo may be the caſe of a ſoul precious in G
eyes, beloved and accepted of him in the very mean time of
this hard exerciſe: *Thou haſt put away my acquaintance farre fr
me, thou haſt made me an abomination to them: I am ſhut up,
cannot come forth.*

Ver. 9. *Mine eye mourneth by reaſon of affliction
LORD, I have called daily upon thee: I have ſtretch
ed out my hands unto thee.*

In the third place, he wreſtleth by prayer with God for com
fort, uſing for this end four reaſons to ſtrengthen his faith, and
hope to be comforted. The firſt is, from the conſcience of his
earneſt ſeeking his comfort and relief from this his trouble only
in God. *Whence learne,* 1. Godlineſſe doth not make men
ſenſeleſſe of grief, nor doth it hinder tears or mourning, or any
other effects of ſorrow to be ſeen in their body: *Mine eye mourneth
becauſe of affliction.* 2. Sorrow ſhould neither hinder the godly
to ſeek God, nor move them to ſeek their conſolation elſewhere:
Lord, I have called daily upon thee. 3. It is poſſible that a godly
man may be inſtant daily with God, praying with teares for
comfort, and yet not obtain for a long time, as this example doth
teach. 4. As in ſerious prayer, ſpecially in ſecret, the affections
of the heart do utter themſelves in the anſwerable geſtures of the
body, as wel as in the voice and words of the mouth: ſo thoſe
geſtures have their own ſpeech unto God, no leſſe then the words
of the mouth have; as here, *I have ſtretched out my hands unto
thee,* is brought forth to expreſſe his ſubmiſſive rendring up of
himſelf unto God, and his dependance upon him.

Ver.

...wilt thou shew wonders to the dead? shall ... and praise thee? Selah.
... shall thy loving kindnesse be declared in the ... or thy faithfulnesse in destruction?
... shall thy wonders be known in the dark? and ... righteousnesse in the land of forgetfulnesse?

...e second reason is, because if God do not shortly answer him ...e thinks) he cannot choose but die, and then it wil not be ...to give answer to his prayer, for the edification of others, ...glorifying of his Name among men in this world, by re... of a poor supplicant, such as he was, except he would raise ...by again after he is dead, extraordinarily and miraculously, ...h he cannot look for, and therefore he hopeth and prayeth ...e comforted in time: wherein he puts it out of question, that ...cannot but die quickly, if the Lord comfort him not shortly. ...et he speaketh his owne sense, and hasteth a little to be ...forted, and doth somewhat indirectly set a time to the Lords ...fulling of himself, and sheweth some humane infirmity, yet ...as the Lord useth not to quarrel for with his children in their ...mations: mean time in this he sheweth himself a noble ...ffer; First, that he assureth himselfe God would not faile ...comfort him before he died; and again, that the Lord would ...miraculously raise him from the dead, then not glorifie ...self in his deliverance: and in this also he taketh a safe ...se to seek for what he might expect, rather in an ordinary ...y, then to look for miracles. *Whence learne*; 1. When the ...d delayeth to comfort a believing supplicant, he doth call him ...wrestle in prayer, and to exercise his faith so much the more, ...here we finde this Saint to do, expounding Gods dispensation, ...bending his spirit in his supplication to wrestle for comfort, ...those often interrogations do make evident. 2. When faith is ...upon the Covenant, and promises, and power, and goodnesse ...God; it will expect miracles, rather then fear breach of Gods ...Promise: as, *wilt thou shew wonders to the dead?* doth import. ...A true believer should love to be comforted, yea and to live ...the world, not so much for his own satisfaction, as that he ...glorifie God in his life: as, *shall the dead rise and praise thee?* ...doth import. 4. It will not content a believer to have the use ...any benefit unto himself alone, but resolveth to make it forth-...coming, as to the glory of God; so also to the edification of

other

others; and therefore loveth to have the benefit which he [illegible] mainly for that end; as, *Shall thy loving kindneſſe be declared in the grave?* doth import. 5. The only time to glorifie God, as others may be edified, is this preſent life; after death [illegible] may praiſe God in heaven, but ſhall not inſtruct any ignorant perſon there by his example or counſel; as, *Shall thy faithfulneſſe be declared in deſtruction?* doth import: and that which followeth alſo ſheweth the ſame; *Shall thy wonders be known in the dark, and thy righteouſneſſe in the land of forgetfulneſſe?* 6. There is no commerce between the living and the dead, the dead do not know what men are doing on the earth, for death is the *land of forgetfulneſſe*, wherein the living and dead ſo part and go aſunder, as thoſe do who forget one another. 7. A ſoul acquainted with God, hath no will to die, till the ſenſe of wrath be removed, and the feeling of the ſenſe of reconciliation be granted, as this example doth ſhew; and no wonder in this; for it is a fearful thing to have the terrour both of temporal and eternal death to ſet on at once.

Ver. 13. *But unto thee have I cryed, O LORD: and in the morning ſhall my prayer prevent thee.*

The third reaſon of his hope to have his requeſt granted is, from his reſolution never to give over praying, but as he had done before, ſo to continue ſtill in his ſupplication. *Whence learn*, 1. Inſtancy in prayer, and reſolution never to give over, as it argueth ſolid and ſtrong faith: ſo doth it give good ground of hope to be heard, as in this example of the Prophet may be ſeen. 2. Albeit we do not find an anſwer to our warrantable prayers ſo ſoon as we would, yet we muſt not conclude that our by-paſt prayer hath been amiſſe, but rather muſt avow our by-paſt exerciſe, and reſolve to continue as the Pſalmiſt doth here: *But unto thee have I cried, O Lord, and in the morning ſhall my prayer prevent thee.*

Ver. 14. *LORD, why caſteſt thou off my ſoul? why hideſt thou thy face from me?*

The fourth reaſon is, from the impoſſibility of his being a caſt-away, albeit it ſeemed ſo; or that God ſhould alwayes hide his face from him, albeit it ſeemed ſo; as his asking *Why*, in the reaſoning of faith againſt ſenſe and outward appearance, doth ſhew

ing, especially if these words be compared with the ...se. *Whence learn*, 1. As the faith of Gods dear ... be assaulted with suggestions, moving them to sus... rejection from God; so is it the nature of faith, and the ...believers to reject those thoughts, to lay them out before ... to dispute against them; *Lord, why castest thou off my* ... When God doth hide the sensible signes of his favour to... we are allowed to deal with God to remove the vail; *...dest thou thy face from me?* 3. A glimpse of Gods face, or ...sible manifested love, may mitigate the soreest trouble of ... and satisfie the afflicted, as the petition involved in this ... *Why hidest thou thy face from me?* doth import: for if he ... have found any glimpse of favour, he would not have so ...ained.

Vet. 15. *I am afflicted and ready to die, from my ...th up*: while *I suffer thy terrors, I am distracted.*

In the last part of the Psalm, the prophet finding no consola... returneth to his lamentation, by which he made way to his ...elling in prayer, from *verse* 3. to the 9. and layeth down ... misery at the Lords feet, as the object of the bowels of ...pie: in which misery he is perswaded, that he could ... finde the effects of the Lords compassion in due time. ...parts of the lamentation are three. The first is, for the long ...inuance of his sad exercise, even *from his youth up*; wherein ...serveth first, that he was *afflicted*; that is, put to great straits ...calamities. Secondly, that he was *ready to die*, as a man over... ...d able to bear no more. Thirdly, that he was as much vex... ...with what he feared to come; as he was troubled with what ...e; *He suffered the terrors of the Lord.* Fourthly, that he was ...rtled frequently, and of a long time that way; *From his youth* ... Fifthly, that by the hard exercise, and returning terrors of ...d upon him, he was so rent and perplexed, that oft times he ...ld not make use of his natural reason, as he did reckon. ...*ence learn*, 1. When we have assayed all means for having com... ...of God, it is safest for us to lay our grief before God, till he ...pleased to shew pity: The child of God hath no oratory but ...ming to his Father, as here we see. 2. A grieved minde ...ion all its afflictions, and call to remembrance those trou... ...that are long since past, as here we see. 3. It is an ordinary ...ation, but hardly believed, when it cometh to application, that

that God loveth them whom he chastiseth, as the P[salmist] mentation and wrestlings do teach us. 4. In a t[rouble] the Lord bringeth the soul to the brink of death. *I am die.* 5. The weight of present troubles, is accompanied with the fear of worse to come, and the fear of evil to c[ome] double the weight of evil that is present; for the Lords here are reckoned as his saddest sufferings. 6. Some of G[od's] children are more exercised in their consciences then other yea some soules may all their daies be frequented with the ter[rors] of the Lord, and fears of his wrath; as this example of *Hem[an]* ercised from his *youth up*, doth shew. 7. Sore trials may put sometimes to stagger with doubting, and by perplexity put a reason to a stand; and make him many times like a man himself; *I am distracted.* 8. Albeit the godly may be doubt, yet are they not driven to despaire; Albeit they be down, yet they are not *destroyed*, as here we see.

Ver. 16. *Thy fierce wrath goeth over me: thy terrors have cut me off.*

17. *They came round about me daily like waters they compassed me about together.*

The second part of the lamentation, is for he feeling of the apparent effects of Gods wrath; *fierce* wrath, *overwhelming* wrath going over him, *fears and terrours* of more and heavier wrath coming; *affrighting* wrath in appearance, *surrounding* wrath and terrour compassing about, like deep waters, from which no event can be seen. *Whence learne*, 1. Trouble hath in it weight, but wrath maketh it unsupportable; the wrath of a Father, when it is seen, is terrible; but the fierce wrath of a Judge, when it appeareth, is unspeakable: it overwhelmeth, swalloweth up; and yet this may be the exercise of a child of God; *Thy fierce wrath goeth over me.* 2. Albeit the exercise of a child of God, may seem to himself to be the very case of a damned reprobate, yet in the midst of it the footsteps of grace and evidence of faith may be seen by a beholder, as in the experience of *Heman*, who in his deepest trouble adhered to God may be seen: For first, the fear which set upon him, is called *terror of God*, which importeth not only wrath, present wrath, but also unresistible wrath: yea and growing of Gods wrath, encreasing upon him, for *terror* importeth this. 2. The terrours of God in the plural number are upon him; that is, frequent terrors and multiplied terrors. 3. The effect of those terrours is [to]

...re affrighting terrours, which did threaten to se-
...from God utterly, altogether, and for ever, to his
...lihood; they ſpake no leſſe, then that he was to be
...away: *Thy terrors* (ſaith he) *have cut me off.* 4. Laſt
...the manner of the aſſault made by thoſe terrours upon
..., they are compared to waters incloſing a man be-
...aware, compaſſing him ſo about that he can finde no
... and like the returning of the tide, compaſſing him dai-
...ly, like contrary tides, one of them thruſting another, and
... upon him on all hands together; whereby the inexpreſ-
...trouble of a ſoul under the ſenſe of Gods wrath is deſcribed;
... none can underſtand it, except he, who either in leſſer
...meaſure hath felt it; and all this may befall a childe of
...: *Thy fierce wrath goeth over me, thy terrours have cut mee
... they came round about me daily like water, they compaſſed me
... together.*

Ver. 18 *Lover and friend haſt thou put farre from
...: and mine acquaintance* into *darkneſſe.*

The third and laſt part of the lamentation is repeated from
... that there was no man compaſſionate toward him, none
...him, none to counſel or comfort him, none to whom he
... impart his mind fully for eaſing of him; but his old
..., and ſuch as loved him before, did faile him and forſake
... and God made it manifeſt, that he did thruſt them away
... him none were to bear him company, but he demeaned him-
...ſit ſolitary in darkneſſe. So then *Learn*, 1. Albeit a
... be made for the day of trouble; and albeit it would have
... eaſe to have had any friends company, for meanes of com-
...he could finde none: God withheld them all for the triall
... ſervant here: and ſuch a heavy and comfortleſſe conditi-
...be the lot of a beloved childe; *Lover and friend haſt thou
... from me, and mine acquaintance into darkenſſe.* 2. If that
... the Pſalm without any comfort for the time, it ma-
... Pſalme no leſſe comfortable, then any other Pſalm;
... ſheweth that he was ſupported inſenſibly for the time,
... comfort given to him thereafter, ſo much as to make this
...plaint to be turned into a ſong both to himſelfe, and to the
... and it teacheth, that ſeeing God can ſuſtain a ſoul by,
...ing of a mans faith, without comfortable ſenſe; yea
... under the ſaddeſt ſenſe of wrath; therefore a believer,

: n God must lay hold on Gods goodneſſe, promiſe
venant, and muſt truſt ſtill in the Lord, albeit he
ſeem to ſlay him; as the example of *Heman* the *Ezrahite*
doth teach us.

PSAL. LXXXIX.

Maſchil of Ethan the Ezrahite.

THis Pſalm is intituled *Maſchil*, or a Pſalme written for in-
ſtruction of *Ethan* the *Ezrahite*, who after *Solomon* was an-
ther of the four wiſeſt men in Iſrael: This man ſurviving th
glory of *Solomons* Kingdom, and beholding the diminiſhi
of the glory of *Davids* Houſe, lamenteth the deſolation ther
of unto God.

The Pſalm hath three parts. In the firſt he ſetteth his faith upo
God, and laboureth to ſtrengthen it againſt the tentation whic
was boyling in his breſt, *ver.* 19. In the ſecond part he ex-
poundeth the ſumm of the covenant of grace, made betwee
God and Chriſt, typified by *David*: wherein indeed, albeit *Da-
vid* hath his own intereſt, yet the ſubſtance was to be fou
only in Chriſt, who came of *David* according to the fleſh, ſe
ver. 19 to 38. In the third part is a lamentation of the appar
diſſolving of this covenant with *Davids* poſterity, and a pra
for repairing the ruins of that Kingdom, for the glory of G
which prayer he aſſureth himſelf ſhall be granted.

From the Inſcription *Learn*, 1. Wiſdome doth not e
a man from grief and anguiſh, from tentation of faith and
exerciſe of minde: for here is another example beſide *Hem
to wit, *Ethan the Ezrahite*, a man of the ſame family with
man. 2. The Lord doth diſtribute unto men their inward
ciſes, that one may have his trouble for one cauſe, and a
have it for another cauſe, as it pleaſeth him to meaſure out
wiſdome; for *Hemans* trouble is made about his own privat
dition, but *Ethans* trouble is about the publick calam
Church, and Kingdome. Not that we think *Heman* was
ble of the publick, or *Ethan* not acquainted with trouble
own particular alſo, but becauſe the Lord would have th
examplary in the one ſort of exerciſe, and the other
in the other ſort of exerciſe, and will have the exa

instruction of his people: *Maschil of Heman*, and

Ver. 1. *I Will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulnesse to all generations.*

Before he utter his tentation, or bring forth his lamentation for the apparently dissolved Covenant between God and *David*, he obligeth himself to maintain the glory of the mercy and faithfulnesse of God, *ver.* 1,2. in relation to the stability of the Covenant made with *David* particularly, *ver.* 3,4. and to this end he strengtheneth his faith by a number of reasons to *ver.* 19. The sum is, from his resolution to hold fast the beliefe of Gods mercy and faithfulnesse, notwithstanding it did at this time seem that God had dissolved the Covenant with *Davids* house. *Whence learn*, 1. Whatsoever promise the Lord hath made to his people, they must not wonder, albeit sometime he makes it very improbable to carnal sense and reason, that ever they shall be performed: for this is needful for the exercise of faith, as in this example we see. 2. In the conflict of faith with misbeliefe, it is wisdome for the believer to suppresse the suggestions of unbeliefe, to take part with faith, to break through the throng of deceitfull thoughts, and without disputation close with the mercy of God, and with the faithfulnesse of his Word, and to avow them, and to engage himself to maintain faith, before he utter any declaration unto misbelief, or suffer it to vent it selfe; as here *Ethan* doth teach by his example, saying, *I will sing of the mercies of the Lord for ever, &c.* 3. The mercies of God, and faithfulnesse of God, are two strong pillars of confidence in God for mercy to take away sin and misery, and faithfulnesse to perform all the promises of every good unto the believer; *I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulnesse to all generations.*

Ver. 2. *For I have said, mercy shall be built up for ever: thy faithfulnesse shalt thou establish in the very heavens.*

Ethan gives a reason of his resolution to give the glory of mercy

and truth unto God, becauſe he was perſwaded the work of the mercy promiſed to *David* in the Meſſiah, ſh ould go on and be perfected and ſettled for ever, and that the evidence of Gods faithfull promiſe ſhould be manifeſted from heaven, albeit ſometime it ſhould diſappeare in the earth. *Whence learn*, 1. It is believing with the heart which ſealeth Gods truth, and maketh the mouth to confeſſe unto God: *With my mouth will I make known thy faithfulneſſe, for I have ſaid, Mercy ſhall be built up for ever.* 2. The ſure mercies promiſed to *David*, in ſpecial concerning the Redeemers taking fleſh of his ſtock, is like a building which hath a foundation already laid by a wiſe and powerfull builder, and ſhall come up certainely to perfection, and endure for ever; *I have ſaid, that mercy ſhall be built up for ever.* 3. When the effect of Gods truth diſappeareth on earth, it is to be found in heaven in Gods decree, good will, power, and faithfulneſſe, whence it will not faile to manifeſt it ſelf in due time: *Thy faithfulneſſe ſhalt thou eſtabliſh in the very heavens.*

Ver. 3. *I have made a covenant with my choſen: I have ſworne unto David my ſervant.*

4. *Thy ſeed will I eſtabliſh for ever: and build up thy throne to all generations. Selah.*

That which he meaneth by the Lords truth and faithfulneſſe in general, he expoundeth in particular to be in relation to the Lords promiſe made to *David* concerning the perpetuity of the Kingdom in his poſterity for the good of the Church; which promiſe hath accompliſhment in Chriſt the Sonne of *David* according to the fleſh. *Whence learn*, 1. As all the Lords promiſes, ſo eſpecially theſe which concern Chriſt, and all ſaving graces in him (which are called the ſure mercies of *David*) ſhould be narrowly looked upon, that nothing be paſſed by, whereof faith may take advantage: for what is promiſed concerning Chriſt, doth concern all believers in him to the worlds end; and this the example of the *Pſalmiſt* here doth teach us: for he obſerveth the promiſe-maker, *I the Lord*; and the qualification of the receiver of the promiſe, cloathed with the ſtiles of Chriſt, whom *David* repreſented, and in whoſe favour chiefly the promiſe is made: *Thy choſen ſervant*; and the nature of the promiſe by way of ſolemn *Covenant*; and the confirmation of it by an oath; *I have ſworne*; and the ſubſtance of the promiſe, that

one

come of *David*, who should be of everlasting continuance, stabilished by divine power for ever; to wit, Christ the Lord: and that the Kingdom of *Israel* called *Davids* throne, which was erected for governing the people of God, as it was now well founded upon the decree of God, and begun to be builded already, should be *builded up*, and grow unto a perspicuous perfection from one generation to another; and be perpetuated forever: *Thy seed will I establish for ever, and build up thy Throne to all generations.* 2. When disappearance of hoped good things doth trangle faith, then the Word of God and his Promises must be called to memory, upon which faith must fix it self, as this example teacheth. 3. The mercy and faithfulnesse of God, which are the common grounds of the stability of all the Lords promises, being delivered in the general, should be applied particularly to every promise, as we have need thereof, that we may strengthen our faith by reasoning from this ground, thus; Gods mercy and faithfulnesse do make all his promises fast, and therefore do make fast this particular promise also, whereupon I do now pitch, as the example of the Psalmist doth teach us. 4. As all the promises of God are worthy to be taken notice of; so in special these promises that are made to Christ in favour of Believers, who are the subjects of his kingdome, in whom all the Promises are made *Yea* and *Amen*, to the benefit of the subjects; for this are wee taught to do by the example of the Psalmist, who when desolation seemed like to swallow up both Church and Kingdome, doth make fast to his own faith the promise of Christ, and of the stability of his Kingdom; which promise being sure, of necessity the tribe of *Judah*, and the posterity of *David* behooved to be preserved, and continued till Christ came.

Ver. 5. *And the heavens shall praise thy wonders, O Lord, thy faithfulness also in the congregation of the Saints.*

He laboureth to strengthen his faith in this Promise by ten reasons further. The first whereof is this, The heavens are an evidence both of Gods power to work wonders for his people, and of his faithfulnesse to perform promises unto the Church; therefore will he say, I have reason for me to believe this promise made to *David* concerning Christs Kingdom. *Whence learn,* The consideration of the power of God manifested in the

works of creation: to be able to perform whatsoever he pro-
seth, were it never so wonderful, may and should confirme our
faith in his promise, how improbable soever it appear: *And
the heavens shall praise thy wonders, O Lord.* 2. As the hea-
vens are a pawne of Gods power, in respect of his first fra-
ming them out of nothing: so are they a pattern of Gods faith-
fulnesse, in their constant and orderly motion according to
his Word since their framing; *The heavens shall praise thy
faithfulnesse also.* 3. However the power and faithfulnesse of
God may be seen and heard in the work and speech of the hea-
vens by all men, yet are they not observed and hearkned un-
to, except in the Church by Gods children; Therefore saith
he, *They shall praise thy faithfulnesse also in the Congregation of
the Saints.*

Ver. 6. *For who in the heaven can be compared
unto the* LORD? who *among st the sons of the mig-
ty can be likened unto the* LORD?

The second reason to confirme his faith is this, God is
above all Angels in heaven and men on earth, and
hath them all under him, to perfect by them what work he
pleaseth; and presuppose they had a mind to hinder any pur-
pose of God concerning performance of his promise, they
could not hinder him, they being infinitely inferiour in
all excellencies unto God, and no way to be compared with
him: Therefore will he say, I have reason to believe his
promise concerning the stability of Christs Kingdom.
Whence learn, 1. The height of Gods excellency is above
the reach of our thoughts, and we cannot take him up
otherwise then by climbing up upon the shoulders and top
of all creared eminency, and there to proclaime God to be
greater then them all: for, *Who in heaven can be compa-
red unto the Lord? Who among the sonnes of the migh-
ty can be likened unto the Lord?* 2. God hath given power
natural, most of all to Angels; and power accesory, most
of all to Princes and Magistrates, and Potentates on the
earth, whom here he calleth the *Sonnes of the Mighty*, in
whose power and authority we may see somewhat of God
if they be for God; and may see Princes to be [illegible]

...inst God; for, *Who in heaven can be compared unto ... Who among the sonnes of the mighty can be likened unto the Lord?*

Ver. 7. *God is greatly to be feared in the assembly of the Saints; and to be had in reverence of all them that are about him.*

A third reason to confirm his faith, is this; GOD is terrible, and to be stood in awe of by all his people, and it were a fearful injury for his Saints not to give him the glory of his power and fidelity; Therefore will he say, I have reason to believe what hee hath promised concerning the Kingdome of CHRIST. *Whence learn*, 1. Holy Angels and sanctified men, of all creatures have nearest accesse unto GOD, and are most like to the Domesticks and Courtiers of a King, who attend him daily, and wait upon him; for they are here said to be *about him*. 2. The fear and reverence of GOD imprinted on Angels and Saints, doth evidence the greatnesse of GODS Power, Excellency and Majesty; *GOD is greatly to be feared in the Assembly of the Saints*. 3. The terriblenesse of GODS holy Majesty, and the reverence due to him from all his Saints, should make us afraid to misbelieve his Word and Promises; for this is made a reason of the Psalmists believing the Lords Word; *God is greatly to be feared in the assembly of the Saints, and to be had in reverence by all them that are about him.*

Ver. 8. *O LORD God of Hosts, who is a strong LORD like unto thee; or to thy faithfulnesse round about thee?*

A fourth reason to confirm his faith, is this; GOD is LORD of Hosts, and incomparable in strength and faithfulnesse, whereby he is compassed on all hands round about; therefore will he say, I have reason to believe his Promise concerning Christs Kingdome. *Whence learn*, 1. As the

Lord only knoweth perfectly his owne Omnipotency, owne Excellency in all perfections; ſo we know GOD when we come to him, and acknowledge that he only knoweth himſelf fully, and to give unto him this glory, as the Pſalmiſt directing his ſpeech to God immediately doth teach us; *O LORD God of hoſts, who is a ſtrong LORD like unto thee?* 2. The ſame power which ſerveth to humble a man by afflicting of him, ſerveth alſo to comfort him and ſtrengthen his faith in affliction, when he doth draw near unto God: for the Pſalmiſt maketh uſe of the ſame ſtile here, both to direct his faith, and to keep down his pride, his fretting and repining againſt God, ſaying, *O LORD God of hoſts.* 3. As the Lord is (as it were) compaſſed about on all hands with power, and is incomparably ſtrong in all difference of time paſt, preſent, and to come, above all his creatures; ſo alſo firſt and laſt in all difference of time, he is incomparably faithful above all his creatures: *O LORD God of hoſts, who is a ſtrong Lord like unto thee; or to thy faithfulneſſe round about thee?*

Ver. 9. *Thou ruleſt the raging of the ſea: when the waves thereof ariſe, thou ſtilleſt them.*

A fifth reaſon to ſtrengthen his faith, is; The Lord who doth rule the raging Sea, is able to ſuppreſſe and compoſe all tumults and troubles, whatſoever are raiſed, or ſhall be raiſed againſt his Church; therefore I have cauſe, will he ſay, to believe his promiſe concerning Chriſts Kingdome. *Hence learn,* That the power of God in ruling and calming the raging Sea, may ſtrengthen the faith of his children amidſt all the tumults of people againſt Chriſts Kingdome.

Ver. 10. *Thou haſt broken Rahab in pieces, as one that is ſlain: thou haſt ſcattered thine enemies with thy ſtrong arm.*

The ſixth reaſon, is this; God hath done as much already for delivering his Church, by deſtroying *Rahab* or the Egyptians,

scattering of his enemies from time to time, as may
both what he can, and what he will do for his people;
e I may be quiet. *Whence learn,* 1. Faith may, and
ld make use of every example of Gods working for his
ple in all times after, and in special the overthrow of the
Egyptians, as a perpetual pawne of Gods promise to tread down
and destroy all the enemies of his Church and Kingdom: for,
Thou hast broken Rahab in pieces, is here and elsewhere frequently
called to remembrance for this end. 2. It is as easie for God to
destroy a Nation of enemies, were they never so many or power-
ful, as to wound or kill one man: *Thou hast broken Rahab in pie-
ces, as one that is slaine; thou hast scattered thine enemies with thy
strong hand.*

Ver. 11. *The heavens* are *thine, the earth also* is
*thine: as for the world and the fulnesse thereof, thou
hast founded them.*

12 *The North and the South thou hast created
them: Tabor and Hermon shall rejoice in thy
Name.*

The seventh reason for confirmation of his faith, is; Heaven
and earth, and all creatures in all corners of the world, are the
Lords work, sustained by him, and cared for by him; and there
is not a mountaine or hill greater or lesser, such as *Tabor* or
Hermon, which do bear grasse, or corne, or herbs, or trees or
whatsoever may make them look as it were chearfully and re-
joice, but it is by the power of Gods Name; Therefore
may be sure, God will much more care for his Church, and
for the stability of the Kingdome of Christ. *Whence learne,*
1. The heaven and earth, and fulnesse thereof, belongeth to the
Lord by due right, and are cared for by him as his own pos-
session: *The heavens are thine, the earth also is thine: as for the
world and fulnesse thereof, thou hast founded them.* 2. The ma-
king and governing of the world, which is made and is govern-
ed for the use of man, may give assurance that his Church and
people, (for whose cause especially all was made,) shall be con-
served from age to age, so long as heaven and earth do remain;
and shall be more particularly cared for, then any other part or
piece

piece of his Workmanship; for to this end doth the [illegible] make mention of other creatures appointed to serve [illegible] 3. Seeing the Lord maketh the hills and mountains, after [illegible] ter-blasts of frost and snow, to change their countenance, and as it were look joyfully and rejoyce; we may be perswaded that his Church after troubles shall much more change its countenance, and rejoice in Gods Name: for to this end is it said, that these mountains *Tabor and Hermon shall rejoice in thy Name.*

Ver. 13. *Thou hast a mighty arm: strong is thy hand, and high is thy right hand.*

The eighth reason is taken from the exceeding great power of God to do more then ever he hath done for his Church. *Whence learn,* If a greater work then the making and upholding of the world; or if a greater work then any thing which is done by God hitherto, were needful to be done for the good of the Church, there is power enough, infinite power in God to effect it; *Thou hast a mighty arm: strong is thy hand, and high is thy right hand.*

Ver. 14. *Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face.*

The ninth reason for strengthning his faith, taken from the properties and attendants of Gods Kingdome, is this: Justice and judgment are the supporters of his throne; and mercy and truth are his Officers, preparing way for the Lord, when he is about to do justice in favour of his people: therefore I need not fear that the promise of Christs Kingdome shall faile. *Whence learn,* 1. Whatsoever oppression or desolation the Lords people may be under, the unalterable righteousnesse of God cannot faile to execute justice and judgment for punishing of the oppressour, and relieving of his people: for, *Justice and judgment are the habitation of his Throne,* or the base whereon his throne is setled. 2. Albeit the sinnes of the Lords people might stop the way of relief coming to them, or prejudice them of having any benefit from justice; yet mercy and truth [illegible]

...o prepare the way by pardon of their ſins, and per-
... promiſes unto them: *Mercy and truth ſhall go before*

Ver. 15 Bleſſed is the people that know the joyful ſound: they ſhall walk, O Lord, in the light of thy countenance.

16. In thy Name ſhall they rejoyce all the day: and in thy righteouſneſſe ſhall they be exalted.

17. For thou art the glory of their ſtrength: and in thy favour our horne ſhall be exalted.

18. For the Lord is our defence: and the holy One of Iſrael is our King.

The tenth reaſon for ſtrengthening of his faith is taken from the bleſſedneſſe of Believers in God, whoſe properties and priviledges are ſet down in order, ſix: all of them proving Gods people to be bleſſed. *Whence learne*, 1. Whatſoever are the afflictions of the Lords people, and in what danger and difficulty ſoever they be in, yet are they certainly bleſſed: *Bleſſed is the people that know the joyfull ſound.* 2. Thoſe are to be accounted Gods people, who with a good heart joyne with others at Gods command in the worſhip and ſervice of God; *Bleſſed is the people that know the joyful ſound*: for the joyful ſound was the ſound of the ſilver trumpets, which were blowne at the joyning in battel in their warres; or for their journeying, or gathering of Aſſemblies, or intimation of ſolemne feaſts, and at the offering of the ſacrifices of Iſrael: *Pſal.* 81. *Numb.* 10. *Joel* 2. And the knowing of this joyful ſound ſignifieth the alacritie of Gods people to ſerve and obey the Lord, as in his ordinances ſhould warne, direct, and guide them. The properties and priviledges of believers in God, make the proof of their bleſſedneſſe; for they live in grace and favour with God, whether they do ſenſibly feel it or not: as their prayers, ſo alſo their carriage in faith and upright endeavour to please God, are alwayes acceptable to God: And this is the firſt priviledg of Gods people, *They ſhall walke, O Lord, in the light of thy countenance.* 4. Believers have marvellous juſt cauſe to rejoyce in God for their intereſt in him, whatſoever be their preſent condition; *In thy Name ſhall they*

rejoyce

rejoyce all the day. This is another priviledg of Gods 5. The joy of Believers is underpropped and enlarged, when consider that Gods righteousnesse (which is by faith in Christ) is imputed unto them, and Gods righteousnesse in performing his promises is set on work for their direction, encouragement, reformation and defence; *And in thy righteousnesse shall they be exalted.* This is the third priviledg of Believers. 6. Albeit the godly find no power in themselves, either to do or suffer, no power either to defend themselves, or oppose their enemies; yet they want not strength either imployed for them, or furnished (as they need) unto them, by God in a glorious manner, as they will see, if his helping of them be rightly looked upon; *For thou, Lord,* (saith he) *art the glory of their strength,* wherein they may glory in their weakest condition. And this is the fourth priviledge of Gods people. 7. The free grace and love of God graciously tendered to believers, is the ground of their strength, comfort, confidence and gloriation, because it is the fountain of all their felicity, and well-spring of life to them, to look unto this, that they are in favour with God; *And in thy favour our horne shall be exalted.* And this is the fifth priviledg of the Lords people. 8. Albeit believers be destitute of help from men: yet they are neither left without protection, nor without government, because God or Christ who is God, is the Churches King, to protect, guide and govern her; for *The Lord is our defence or shield; and the holy One of Israel is our King:* the Original also will bear, *of and to, The Lord is our defence of and to, the Holy One of Israel is our King;* whereby what may be said of the typical King, *David,* and of the true King Christ, considered as man, may give assurance that God would be their defence and King, because *David* and *Christ* as man, were Gods Kings, and Kings for Gods service and honour, authorized of God, and devoted to him: And this is the sixth priviledg of Gods people. All which priviledges are so many proofs of the blessednesse of the Believers in whatsoever condition they are. 9. It is wisdome for every believer, when he is about to reckon the riches of Gods people: and to set forth their priviledges to make application thereof to himself amongst the rest of that number, as the example of the Psalmist here doth teach us, who in the latter part of this computation doth so; *In thy favour our horne shall be exalted, the Lord is our defence, our King.*

Ver.

19. *Then thou ſpakeſt in viſion to thy holy one, and ſaidſt, I have laid help upon one that is mighty: I have exalted one choſen out of the people.*
20. *I have found David my ſervant, with my holy oile have I annointed him.*

In the ſecond part of the Pſalmiſt, for the further comfort of the Church in her ſaddeſt condition, and to ſtrengthen yet more the godly in their troubles, 1. He expoundeth the Covenant of Grace made with *Chriſt*, repreſented typically by *David*, becauſe he muſt be looked upon only as the ſhadow, but *Chriſt* as the chief party; and as he in whom the real ſubſtance is accompliſhed perfectly. Therefore ſhall we ſpeak of both, as the word doth relate unto the one, or unto the other, or to both in ſeveral reſpects. And firſt of the circumſtances of the Covenant, and then of the ſeveral Articles thereof: for the Pſalmiſt marketh, 1. The time of revealing of the Covenant; *Then*, to wit, when it pleaſed God to let it be known, that he purpoſed to take a courſe for the comfortable governing of his Church and People. 2. He obſerveth the way of realing it, which he ſheweth to be *by viſion*; he ſpake to his *holy ſervant*, to wit, *Samuel* or *Nathan*. 3. He commendeth the man who was to rule, as fit and able to be helpful to his people; *I have laid help upon one that is mighty*. 4. He ſheweth the cauſe of his preferment, to be his owne free love and good will; *I have exalted one, choſen out of his people*. 5. He nameth him and his office; *I have found David my ſervant*. 6. He telleth of his ſpiritual furniture, figured forth by annointing; *With my holy Oile have I annointed him*. *Whence* learn, 1. Albeit the Lord hath alwayes a ſpecial care of the governing of his people; yet doth he not at all times alike clearly make manifeſt this care, by giving comfortable Governours: he hath his own times, as to hide his face in this particular, ſo his time alſo, when to ſhew his love; *Then thou ſpakeſt*. 2. The Lords mind is not to be found by conjectures, but by his Word revealed to his holy Prophets; *Then thou ſpakeſt to thy holy One in viſion, and ſaidſt*. 3. As the Lords people ſtand in need of a good King, a man of power, able and willing to be helpful to the ſubjects and not hurtful: ſo God muſt be the inventer of him, and deſigner of him after the way he pleaſeth, and the maker of him to be effectually helpful: *I have laid help upon*

one

one that is mighty. 4. It is conducible, to the [illegible] may be helpful to the subjects, that there be some [illegible] tween him and them: for this God did provide for in [illegible] pointing comfortable Governours over his own people; [illegible] *exalted one, chosen out of the people.* 5. That one is preferred [illegible] another, or advanced to any place of power or trust over [illegible] in mercy, it is of Gods grace, free choice and good will; *I have exalted one chosen out of the people.* 6. The man who must in his government do good to Gods people; must be a man for God, Gods servant, not by office and duty only, but of a set purpose [illegible] so: *I have found David my servant.* 7. The man whom God imployeth in Government for his people, must be furnished with gifts and graces of his Spirit, figured by holy oyl; *With my holy oyl have I annointed him.* 8. As *David* was in type, so Christ in truth, and in all respects more eminently then *David*, a strong helper, mighty to save, appointed of the Father to help us in all cases; and to whom we are directed to go, that we may find help, on whom help doth lie, in whom we shall surely find help, he one of our kind, taken out from among the people, acquainted with the meanest condition his subjects can be in, exalted to be Prince and Saviour, chosen and predestinated as man for this office before the world was, devoted to the service of the Redemption, sanctification, government, and salvation of his people, filled, as man, with the holy Ghost above measure, that out of his fulnesse we may all receive grace for grace: of whom it is most really true, *With my holy oyl have I annointed him.*

Ver. 21. *With whom my hand shall be establish'd, mine arm also shall strengthen him.*

☞ From this *ver.* to the 38. he bringeth forth ten promises, so many heads and articles of this Covenant, whereof this is the first, concerning assistance to be given to *David* in type, and to Christ more substantially, and in more eminent [illegible] *Whence learn,* 1. As to *David* in his Kingdome; so to Christ as man in his Kingdome, God hath engaged his outwardly assisting power constantly: *With whom my hand shall be established.* 2. As to *David*: so to Christ full furniture of power for all parts of government is promised in favour of all the subjects of his Kingdome: *Mine arm also shall strengthen him.*

difficult, divine ſtrength ſhall enable him to go
to it.

Vers. 22. *The enemy ſhall not exact upon him, nor*
the ſon of wickedneſſe afflict him.

The ſecond promiſe is, that as *Davids* ſubjects, albeit they
many battels, yet were they not ſubdued in his time, nor
tributaries to their enemies, nor made miſerable by them:
ſo Chriſts ſubjects and kindly converts unto him, be
during his time, which is from generation to generation,
for ever; albeit troubled by the ſpiritual enemies of his King-
dom, yet they ſhall not be made tributaries, voluntary ſervants,
miſerable ſlaves to them: for ſinne ſhall not have dominion
over them, nor ſhall Satan or perſecuters have ſuch power, as
to drive them away from their liege Lord Jeſus Chriſt, the true
God, the true King of the Iſrael of God: *The enemy ſhall not*
exact upon him, nor the ſon of wickedneſſe afflict him, or make
them fully miſerable: for all things ſhall work together for their
good.

Ver. 23. *And I will beat down his foes before his*
face, and plague them that hate him.

The third promiſe, is of the deſtroying the enemies of *Davids*
and Chriſts Kingdome, which albeit they ſhould not want e-
nemies, both open enemies, openly envading the Kingdome,
and ſeeking it to their power; and alſo inward ſecret enemies,
who in heart ſhould wiſh the hurt and harme of their Kingdom,
and God ſhould deſtroy, as *Davids* enemies, ſo far as might ſerve
his turne, ſo Chriſts enemies more eminently, and in a more com-
mon manner and meaſure: *I will beat down his enemies before*
his face, this is for open enemies: *I will plague them that hate*
him, this is for ſecret inteſtine enemies in ſpecial: both theſe
ſhall be permitted to exerciſe Chriſts ſubjects, but ſhall at
laſt be fully deſtroyed.

Ver. 24. *But my faithfulneſſe and my mercy ſhal be*
with him: and in my Name ſhall his horn be exalted.

The

The fourth promise is, for removing all diffi-
pediments which might hinder the growing of C
dom, and of his Subjects unto full glory; for here
as it relates unto the type, hath not the accomplish
ly and fully. *Whence learn*, 1. There are two thi
do oppugne and assault faith; the one is, the greatn
work and benefit promised; the other is, the unw
whose behoof the promise is made; but Gods
mercy promised to be with Christ for the benefit of his
doth answer both those obstacles: for Gods promise
compliſhed; how great things soever he hath promis
nothing too hard for him: and Gods mercy taken a
stacle of unworthinesse and ill-deserving by reason of in
holdeth truth on upon the course thereof toward us, whe
otherwayes might break it off from us; *But my faithfulne
mercy shall be with him.* 2. The subjects of Christs K
want not matter of gloriation, albeit they have nothing in
selves to boast of; Gods power, wisdome, goodnesse an
manifested in the Word, is the only ground of their glori
In my Name shall his horn be exalted; for when Christs
glory in God through him, Christs glory is exalted in
Name.

Ver. 25. *I will set his hand also in the sea, and his right hand in the rivers.*

The fifth promise made to *David* in the shadow, but
in the most real substance; is the inlarging of his K
through the world by sea and land, continent and ma
Christs Kingdom must not be confined to more narro
then his charter doth bear him unto, but must be ma
to the due length and breadth, even to whithersoever
out his Gospel, and doth extend his hand to subdue
quer subjects unto himself, and to bring them within
ble Church; for, *I will set his hand also in the sea, and
hand in the rivers*; sheweth, that the Kingdom must reach
the bounds of *Canaan:* whether we look to *David* the Type,
Christ the Antitype, we are led by this speech to the large
of this Kingdom.

He shall cry unto me, Thou art my Father, and the rock of my salvation.

This promise properly belonging to Christ, according as it is explained by the Apostle *Heb.*1.4. from this place and from 2 Sam. 7.14. 19. For albeit *David* and *Solomon* were Gods sons by Adoption, Office and Government, and chosen types of Christ, yet Christ (the Son of *David* according to the flesh) was Gods Son by the personal union of the humane nature with the Word, or second person of the Trinity. And here he is promised as Head and Mediator of the covenant of salvation made in favour of the elect, as Mediator and Intercessor for all the redeemed. *Whence learn*, 1. The covenant of grace is consolidated in Christ our Head: Christ hath the first right as man, to say unto his Father, that which is here said as Intercessor and Mediator for the elect; *He shall cry unto me, Thou art my Father, my God, and the rock of my salvation.* 2. Hereby it is intimated also, that both Christ in his own person, and the persons of his redeemed ones also (in whose name Christ taketh the right of what is promised to his subjects) should be exercised with trouble, and was to be put to it, to make good the covenant, and of the priviledges and promises of it for their salvation; *Thou art my Father, my God, and the rock of my salvation.*

Ver. 27. *Also I wil make him* my *first-born, higher than the Kings of the earth.*

The seventh promise most proper also to Christ, who in respect of his humane nature personally united with the divine nature of his eternal only begotten Son, is made and declared to be the First-born, and more excellent then all the Kings of the earth how despicable soever his Kingdom do seem; for all earthly Kings are under his foot-stool, and of them none can make or mar the life of one of his subjects, nor his own; *Also I will make my first-born, higher then the Kings of the earth. Davids* excellency above other Kings, was but a shadow of this, and of short continuance.

Ver. 28. *My mercy will I keep for him for evermore: and my covenant shall stand fast with him.*

The eighth promise is of everlasting mercy to Christs sub-

jects, to be kept in store for Christs dispensing [illegible] *My mercy will I keep for him for ever*, and this is the [illegible] of the covenant, and the sweetest consolation of [illegible] which shall never be disannulled, because it is [illegible] and to him on our behalf. *My Covenant shall stand fast with him.*

Ver. 29. *His seed also will I make to endure for ever: and his throne as the dayes of Heaven.*

The ninth promise is, of the continuance and increase of his Off-spring and Kingdome while the world standeth, which cannot be fulfilled but in Christ. *Whence learne*, 1. Christ hath from age to age a succession of children, whom he by his Word and Spirit begetteth unto a spirituall life; and this succession shall not be cut off, but one generation shall follow another. *His seed also will I make to endure for ever.* 2. As Christ shall not want subjects in any age, so shall he not cease to govern his people in any age. *His throne shall be as the dayes of Heaven.*

Ver. 30. *If his children forsake my law, and walk not in my judgments:*

31. *If they break my statutes, and keep not my commandments:*

32. *Then will I visit their transgression with the rod, and their iniquitie with stripes.*

33. *Nevertheless, my loving kindnesse will I not utterly take from him, nor suffer my faithfulnesse to faile.*

The tenth promise is of a mercifull manner of dealing with Christs subjects, (that is, with persons regenerate and reconciled with God) by correcting them with temporall rods, when they break forth into offences, and do turn back or go aside from obedience to Gods law, that being corrected they may repent, and so be saved. *Whence learne*, 1. The covenant here made with *David* in type, and with Christ the antitype, is for the

...ness of the children, as this article maketh evident; ...for saking my law. 2. Here is a provision in the ...gainst the sinnes which may fall out in the persons ...and might marre all our comfort if remission were ...covenanted; *If his children forsake my law.* 3. If the ...children watch not over their own corrupt nature, and a-...ctuations, they are in danger of falling, and certainly ...into fits of fearful sinning against Gods revealed will, ...by way of commission and omission, so as they may seem ...renewed, as here is presupposed; *If his children forsake my ...and walk not in my judgements: If they break my statutes, and ...keep not my commandments.* 4. The Lord doth not allow sin in his ...in more then in others, but will testifie his indignation ...sins of his own children with sad judgements; *If ...my commandments, then will I visit their transgression ...rod, and their iniquity with stripes.* 5. The sharp-...and severe stripes, wherewith God doth visit the chil-...Christ, may stand) and do stand with loving kindnesse ...for they are fatherly corrections, medicinal preser-...against sinning afterward, and tokens of Gods hating ...sinne, and not of rejection of their persons, but rather ef-...of his love to the persons corrected; *Nevertheless my lo-...kindnesse will I not utterly take from him.* 6. The mercy ...to the children, is with respect to the Father with whom ...is made in favour of the children: *My loving kind-...will I not utterly take from him:* that is, from *David* as ...and Christ as Antitype, for whose sake the kindnesse is ...to the children. 7. Except the covenant of grace had ...inside in it, for remission of sinne, and for fatherly cor-..., to drive unto repentance, that the penitent person co-...God by faith, might have sinne forgiven him, and ...kindnesse shewen to him; this covenant should faile us ...then the covenant of works: *My loving kindnesse I will ...from him, nor suffer my faithfulnesse to faile.*

34. *My covenant will I not break: nor alter ...that is gone out of my lips.*

35. *Once have I sworn by my holiness, that I will ...unto David.*

36. *His seed shall endure for ever; and his throne ...Sunne before mee.*

37. *It shall be established for ever as the Moone, and as a faithfull witnesse in heaven.* Selah

After the articles of the covenant, he subjoyneth the confirmation of it, first by the subscribed promise of God, for evidencing of the immutability of it *ver.* 34. Secondly, by ratification of his oath formerly made for the stability of it, *ver.* 35. Thirdly, by witnesse and pledges of the continuance of it, to wit, the Sunne and the Moon, *ver.* 36, 37. *What learn*, 1. Albeit the sinnes of Gods children do break the covenant on their part, yet do they not dissolve the covenant on Gods part, or make God to break his part of the covenant, which is to correct and chastise the sinner, and bring him back by repentance, and not take away his loving kindnesse from the sinner; *My covenant will I not break.* The covenant of grace is that which is revealed in the Gospel for remission and relief from wrath: God what is revealed in it, he will not shall not be altered. *My Covenant will I not break, nor alter the thing that is gone out of my mouth.* 2. As we are declining to be naturally averse from believing God, who hath added the bond of confirmation by his oath, so God by ratification of his promise by oath doth declare his will to the uttermost, that we should believe in him, and rest upon his covenant, and in order to the end of converting with him any more by our unbelief in this matter. *Once have I sworn.* 3. There can be no greater security then the true christian hath for his salvation, for God hath laid in pawn his truth and his holinesse, which is the glory of all his attributes, that he will not take his loving kindnesse away from any of Christs children. *Once have I sworn by my holinesse, that I will not lie unto David.* 4. The throne of *David* is Christ, which is Christ, and the perpetuity of his kingdome for the comfort of all his subjects, as it is confirmed by oath, and by pledges laid down for assurance thereof, for the Lord taken the Sunne and the Moone to be witnesses of this covenant of grace, as the rainbow is a witnesse of that covenant of not destroying the world with a flood. *His seed shall endure for ever, and his throne as the Sunne before me.* 6. As the witnesses of the covenant, the Sunne and the Moone, do remaine in the heaven, whatsoever change do seem in them, and howsoever the Sunne of them doe disappeare every day once, and the Moon every moneth and every moneth seemeth to change something in the

light, yet there is no question made about them, but they appear again in due season; so the Covenant of grace made with us in Christ, (whatever alterations to seem to come therein howsoever it doth disappear at some times) should not be called in question, but esteemed faithful as the witnesses of it are; *It is established for ever as the moon, and as a faithful witnesse*

Vers. 38 to 46. But thou hast cast off and abhorred; thou hast been wroth with thine anointed, &c.

In the third part of the Psalm he falleth upon a sad lamentation, representeth the affairs and Kingdom of *David*, as in appearance quite contrary to the covenant, vers. 46. where he taketh up his prayer to God for remedy of all those evils, and closeth the Psalm with thanksgiving and praise.

In this lamentation he bemoaneth first, as it seemed to him, that he and his house were rejected of God, and that in effect thereby the covenant was dissolved, and the Kingdome and Crowne ruined altogether, ver. 39. Thirdly, that the fenced and strong holds were removed and thrown downe, vers. 40. that he was made a prey to any that pleased him, and a reproach to his neighbours, ver. 41. Fifthly, that enemies were exalted of God, and he being deserted of light, ver. 42, 43. Sixthly, that all the principal prerogatives of his Kingdome were abolished, vers. 44. Seventhly, that the happinesse of his Kingdom had lasted a long time, and that all expectation of hoped for blessednesse, and turned to matter of shame and confusion, vers. 45. Whence learn, 1. From the order and place of this lamentation; It is not time for us to enter the lists with temptations and doubts, till first we have fixed our hearts by faith in the promises against all temptations, and doubts, and appearances of evil, as the Psalmist doth here. 2. The Christs Kingdom, no lesse then of *Davids* Kingdome, may sometimes seem to humane sense in a condition quite contrary to what is promised concerning it, as this lamentation, wherein the hopes of Christs Kingdom is questioned by the Church, doth make evident. 3. The only refuge of the distressed people at such a time, is to follow the example of the Psalmist, that is, to strengthen their faith, contrary to

what appeareth outwardly to sense, and then lay out the doubts, fears, and tentations before God, to be answered by him, as here the Prophet doth. 4. All those calamities might come upon *Davids* civil Kingdom, and yet this Covenant made with him as the type of Christ, not be disanulled, as experience hath proved: because the Covenant was not made to exempt him, or his family, or Kingdom from the rods of men, in case by their miscarriage and transgressions they should provoke the Lord; for the last Article in the Covenant, in *ver.* 30, 31, 32. expressly holdeth out the contrary. Secondly, because the Covenant in the maine scope belonged to Christ and his spiritual Kingdom: the Head, and his children and Kingdom, as to a type and shadow of Christ and his Kingdom, or as they were members of Christs Kingdom for their spiritual good. 5. Sense and carnal reason may misrepresent the Lords dispensation, as if it were contrary to his covenant promise, and contrary to what the godly do believe according to Gods Word; as here we see, comparing this lamentation with the former part of the Psalm. 6. If the godly do hold fast to the Word of God, and believe what the Lord hath promised, whatsoever appear to the contrary, then may they with great freedom (yea they should of duty and wisdom) lay forth all their tentations and what carnal reason and sense speaketh to them, before the Lord, who is able to solve all doubts, and to raise faith, without which being mistaken, as this lamentation compared with what goeth before maketh manifest. 7. Whatsoever calamity shall come, the believer hope, God still must be esteemed and held the tender Father of calamity, as well as the Author of the Promise, which the dispensation seemeth to crosse: that the glory both of mercy in guiding his child, and of mercy healing him, may be given to the Lord, as the example of the Psalmist doth teach: who in this complaint fastneth all the branches of the calamity upon God's doing.

Ver. 46. *How long, Lord, wilt thou hide thy self for ever? shall thy wrath burn like fire?*

47. *Remember how short my time is: wherefore hast thou made all men in vain?*

48. *What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.*

Lord, where are thy former loving kindnesses, thou swarest unto David in thy truth?

Remember (Lord) the reproach of thy servants: how I do bear in my bosom the reproach of all the mighty people.

Wherewith thine enemies have reproached, O Lord: wherewith they have reproached the footsteps of thine anointed.

Blessed be the Lord for evermore, Amen and Amen.

he turneth his complaint into prayer for remedy, to that he did not fret, but believe, that the Lord both could give relief. The reasons for strengthning of his faith 1. That, because the wrath of God against his people can-terrifying, *Jer.* 46. The second, because the Lords afflict-were of a short life, and did expect comfort before they 47,48. The third, because former experience, and Gods covenant behooved to have evident comfortable effects, The fourth, because the mockery of the enemy against people, and Christs Kingdom, was insupportable, *ver.* 50,51. when, as being assured of a good answer, he closeth the Psalm prayer and thanksgiving. *Whence learn,* 1. From the tion. The children of God are more affected with Gods then with the trouble they are put unto; *How long, wilt thou hide thy face?* This sheweth their chief wound. whatsoever be the Lords purpose in afflicting, yet sore trou-always speak the wrath of God to the apprehension of afflicted; *Shall thy wrath burn like fire?* 3. As God cannot angry for ever with his people; so his people cannot endure a-pearance of everlasting wrath, and utter destruction; *How long, wilt thou hide thy face? for ever? shall thy wrath burne like fire?*

the second reason to confirm his hope to be heard, set *ver.* 47,48. *Learn,* 1. As our life is short, and the short-of it should be a spur to seek the sense of Gods good will while we are in this life: so may all Gods children expect, how short soever their life be, to finde sensible proofs in this of Gods love to them, and care of them; for, *Remember how short my time is:* doth import so much in the Psalmists

reasoning. 2. Albeit God hath created no man in vaine, but for his own glory one way or other, yet Gods children have little or no estimation of this life, except that they therein may finde God reconciled, and have communion with him in this life; for this passionate expression, *Wherefore hast thou made all men in vain?* doth import as much, as we count our life in vaine, and nothing worth to us, if thou shall not be reconciled unto us. 3. Albeit our words in pray should be well weighed, yet in sad affliction and grief of heart, words sometime may escape a Saint, which cannot be justified, as here this speech giveth us an instance; for this is a limiting of God to crave comfort in this life to the afflicted, at the time when they shall prescribe, or else to make all their formerly received comforts, and life it self to be in vain given unto them: for presuppose a man should suffer Gods terror from his youth up as *Heman* did, and be as a distracted man because of the terrour of God, and should end his life as *Heman* doth the preceding Psalm, without comfort, yet life eternal might make up the troubles of the wrestling of such a mans faith, and soon recompence the losse of comfort in this life: and yet such is the weaknesse even of Champions, like *Ethan*, as to vent some passionate expressions in their trouble, *Why hast thou made all men in vain?* 4. Mortality and shortnesse of life is common to all men: but to be stirred up thereby to the more earnest seeking of spiritual comfort, and preparation for eternal life, is the property of a child of God only; such as the Psalmist is, who for this very end, that he might have spiritual comfort, draweth an Argument from mortality; *What man is he that liveth, and shall not see death?*

From the third reason set down *ver.* 49. taken from the experience of mercies and sworn promises made to *David*; *Learn*, 1. Albeit a man were in never so hard a condition, for his own case, or the case of other godly persons, yet that which God hath done and promised to do unto any believer, may sustaine him, when he misseth all comfort or appearance of it; *Lord, where are thy former loving kindnesse, unto David?* 2. When the believer doth misse the comfort which he or any other hath gotten of God, he should go to the same fountaine to have some new experience thereof, as the Psalmists example doth teach. 3. The believer taketh Gods part against all coubts and disappearances of the performing of his promises, as we see in the Psalmist, who when he is missing Gods former loving kindnesse, the continuance whereof was promised and sworne; he assureth the truth of the

saying, *Which thou swarest unto David in thy*

the fourth reason of his hope to have a gracious answer of his prayer, taken from the reproaching of the enemies, as it is shewn, ver. 50, 51. *Learn*, 1. Besides inward tentations unto unbelief in the day of trouble, the Lords people use to meet with the mockings of the wicked, insolently scorning their faith in God; which as it vexeth the godly, so is it taken notice of by God: *Remember, Lord, the reproach of thy servants.* 2. The reproaching of Religion in the day of the Churches calamity, is so much the more a terrible tentation, as the adversaries who do inveigh against Religion, are many and powerful to annoy Gods people, and to cast down Religion; *Remember the reproach of all the mighty.* 3. The reproach of Religion and of the godly doth pierce, and should pierce the heart of every lively member of the Church: *Remember the reproach which I do bear in my bosom.* 4. Such as do reproach Religion and the godly in their carriage, are Gods enemies, and against them God is engaged; *Wherewith thine enemies have reproached, O Lord.* 5. The blasphemies which do strike against Gods promised Messiah in Christ, and the progresse of his Kingdom, are of all sins most heavy, and are resented of God most deeply; *Wherewith they have reproached the footsteps of thine anointed*; for as *Davids* posterity and succession went on from generation after another, to Christ made his approaches unto his incarnation; and when the family of *David* seemed to be weak, the godly were haunted with fears and doubts about the coming of the Messiah, and the ungodly mocked the hope of Christs coming altogether, and reproached the promise of his progresse.

From the close of the Psalm, ver. 52. *Learn*, 1. Presuppose that I should not finde present comfort in his sad condition, yet it is ease to have poured out his complaint before the Lord; and this liberty of speech is a gift worthy of thanksgiving: for, *Blessed be the Lord*, doth the Prophet adde, when he had said all he would say. 2. We should close and leave our prayer before God in good termes, however he shall answer us, or seem to dispose of matters towards us: and we should bless him, do what he pleaseth, as the Psalmist doth here: *Blessed be the Lord for evermore.* 3. The believer may be sure to have his lawful requests granted unto him, and may set to his seal to Gods promises without fear, as the Psalmist teacheth us in his saying,

saying, *Amen*. Yea, the more tentation doth drive us unto mis-
lief, the more should faith look for a deliverance, and adhere to
the truth of Gods Covenant, as here the Prophet doth by dou-
bling his seal, say, *Amen* and *Amen*.

PSALM XC.

A Prayer of Moses the Man of God.

This Psalm agreeth well with the latter end of *Moses* life, who
he being now to remove, did present this prayer to God and
delivered it unto the Church, for their comfort and direc-
how to carry themselves towards God in their short and sor-
rowful life.

The Psalm may be divided into three parts. In the first is the
Churches fourfold comfort against temporal troubles and mise-
ries in this world. The first is taken from the Lords kindness
to his people in all ages, *ver.* 1. The second is taken from the
decree of their election, *ver.* 2. The third from the hope of
their resurrection, *ver.* 3. The fourth from the shortness of
time unto it, *ver.* 4. In the second part the shortness and mi-
sery of life procured by sin, are lamentably set forth before the
Lord, who is full of pity *ver.* 5, 6, 7, 8, 9, 10, 11. In the last part
are six petitions, some whereof are for the right use of the
shortnesse and sorrows of this life, and some of them for a gra-
cious deliverance from them, *ver.* 12, 13, 14, 15, 16, 17.

From the Inscription; *Learn*, 1. A teacher of Gods people
should earnestly intercede by prayer for Gods people, as *Moses*
did; This is *a prayer of Moses*. 2. He that sitteth in *Moses* his
chaire should be furnished with gifts for the Ministry, called
of God, consecrated unto God in his heart for this purpose,
and altogether set for God in his practice; for so *Moses* was
A man of God. 3. As the conscience of being *A man of God*
is a singular comfort and encouragement to a Minister in his
life-time; so is it a singular honour to him, living and dead,
before God and men, to be in effect *A man of God*, as here it

is

who is called, *A man of God*, to his commendation, because he was faithfull in all the house of God.

Ver. 1. *LOrd, thou hast been our dwelling place in all generations.*

The first comfort of the Lords people, against the miseries of this life is, from the Lords kindnesse to his people in all ages. *Hence learne*, 1. There is no dealing with God in prayer, except we lay hold on the offer of Gods kindnesse, according to the Covenant of grace, and do look upon God as gracious to us in Christ; Therefore here and elsewhere, Supplicants do begin with renewed acts and expressions of saving faith. 2. Gods people in every place and age, is one incorporation with the people in all ages preceding and following, and may lay claime to all the priviledges of Gods people before them, as here the Church in Moses time joyneth it self with all the Lords people in former times, for the use of succeeding ages which were to come; *Lord, thou hast been our dwelling place in all generations.* 3. Albeit the Lords people be strangers in the world, partly, because they have no certain residence in this world, partly, because they are evil entertained by men of this world, but specially, because in their affections they are pilgrims in this world; yet they want not a resting place, and a dwelling in heaven, even God himself, in whom they dwell by faith, and in him rest, and food, and protection, and comfort, yea, and in his heart they have had a lodging in all generations; *Lord, Thou hast been our dwelling place in all generations.* 4. Troubles and miseries in this life do make the godly search out their interest in God, and in another life, as here and elsewhere we may perceive in the exercise of Gods children: their straits on earth, do make them seek inlargement in heaven.

Ver. 2. *Before the mountaines were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.*

The

The second comfort of the Believer against the miseries of short life, is taken from the decree of their Election, and eternal Covenant of Redemption of them sealed in the and counsel of the blessed Trinity for their behoof, was agreed before the world was, that the *Word* to be should be the Saviour of the Elect; for here the eternity of God, is with relation to his own chosen *Thou hast been our dwelling place in all generations, God from everlasting is everlasting*, is in substance Thou art from everlasting to everlasting the same God in purpose and affection toward us thy people; thou art *our God* from everlasting, in regard of thy purpose of love, Electing us; and in regard of thy appoin Redemption for us by the Redeemer. *Whence learne*, Gods good will to us in time, we may arise to Gods good will us before time; and from grace shewed to us in time, we conclude grace and good will purposed toward us, and ordained for us before time: Thus doth the Psalmist reason for after he hath said, *From generation to generation, been our dwelling place*, that is, in all time past been our God; he subjoyneth, *Before the mountains brought forth, ere ever thou hadst formed the earth and thou art God*: That is, the same God unchangeably purpose and love toward us before time from everlasting, special love shewn to us in time, we may conclude ward us, not only before time from everlasting, but it shall continue toward us after time for ever. *Even from lasting to everlasting, thou art God*, saith he; that is strong God immutable in thy purpose and love toward us and fast: and indeed faith cannot fix it self, till by the warrant of Gods Word, and feeling of his gracious working in us in time, it joyne Gods work of grace, and his purpose of grace together. Therefore the Apostle, *Ephes.* 1. doth lead the believer Christ, to election in Christ before the world was, and to destination unto Adoption by Jesus Christ, according to the good pleasure of his will before the world was, *ver.* 3, 4, 5. And 1, 9. he leadeth us to a compleated Covenant before the was made, between God the Father and God the Son, whereunto all conditions required of the Redeemer are and all the Elect, all the redeemed are delivered over to the the *Word* to be incarnate, designed Redeemer; and all grace is given over into Christs hand, to the behoof of the

ordered them in due time: for there it is said; *That grace was given us in Christ Jesus before the world began.* The nature of God, which is to be one, and the same, unchangeable from everlasting to everlasting, is the solid ground of framing of faith after this manner, as here we are taught: *from everlasting to everlasting thou art God.* 4. The knowledge of God's eternal good will to us, is a sufficient cordial to sweeten all our griefs and affliction in this life: for the cause why this Doctrine is prefixed unto what is following, is to comfort the Lords people against the troubles of this life.

Vers. 3. Thou turnest man to destruction: and sayest, Return ye children of men.

The third comfort is from the resurrection of the dead; wherein 1. Albeit God doth execute the degree, which he hath ordained all men once to die, yet he hath appointed also a resurrection, whereby he is powerfully to recal and make revive again all the posterity of *Adam*: *thou turnest man to destruction*, and so all men must die; *and sayest, Return ye children of men*, and so all men must rise again. 2. It will cost the Lord a word to make the dead to rise again, or to make them that are destroyed, to return again: *Thou sayest, Return ye children of men.* His Word is already past forth in the Doctrine of the resurrection, and is altogether operative, and shall prove fully effectual, when it shall please him.

Vers. 4. For a thousand years in thy sight, are but as yesterday, when it is past, and as a watch in the night.

The fourth comfort, is from the shortnesse of the time between death and his returning from it in the Resurrection, by way of answering an objection, which might be made concerning the long time since the Resurrection was promised, till the time that it be really accomplished. *Whence* 1. Albeit it may seem a long time between a mans death and the Resurrection, yet is it before God but a short time; yea in effect it is nothing in comparison of eternitie: *For a thou-*

thousand yeares in thy sight is but as yesterday when it is past, and as a watch in the night. 2. Except we do reckon time as God reckon it, we cannot but be weary and thinke long, and impute the delay of the performance of promises, and sin oftentimes of unbelief, as we are taught by the obviating of the objection and comparing of *a thousand yeares in Gods sight, with a day when it is past, and with a watch in the night.*

Ver. 5. *Thou carriest them away as with a flood, they are as a sleep: in the morning they are like grasse which groweth up.*

6. *In the morning it flourisheth, and groweth up, in the evening it is cut down and withereth.*

In the second part of the Psalm he setteth forth the shortnesse and miseries of this life; first in generall, v. 3, 4, 5, 6. and then the miseries of the people of Israel in speciall, to v. 11. As for the first he sets forth the mortality and misery of men, under the similitude of men overflowed with a flood, and in the similitude of a sleep; and of grasse or flowers, which flourish in the day time and at even are cut down and wither. *Horace saith*, 1. Mortality is like a flood, growing greater and greater, and greater, comprehending some sooner, others later, and at last overflowing all things without exception: as the deluge in *Noahs* dayes once did drowne all the earth, so doth death; which similitude giveth us a notable advertisement in time to prepare for an Ark, that death may not devour both soul and body. *Thou carriest them away as with a flood.*

2. This mortal life is like a sleep, wherein men do dreame that they have riches, honour, strength and pleasure; but when they do awake, these things will be found but dreams and fantasies: and it is like a sleep, whether we look to the time of abiding in the world, or to the time between death and resurrection; which is but a sleep, wherein time is not observed for shortnesse: *They are* (saith he) *like a sleep.* 3. This mortal life is like grasse or flowers, which have small beginnings; at their best are but weake, and after a short season do wither; and like grasse and flowers whereupon the mower falleth with his sithe or hook, and cutteth it down in the vigour of it: *They are like grasse which groweth: in the morning it flourisheth and groweth up, in the evening it is cut down and withereth.*

Ver. 7. *For we are consumed by thine anger:*

by

wrath are we troubled.

thou hast set our iniquities before thee: our se-
in the light of thy countenance.

our days are passed away in thy wrath,
our years as a tale that is told.

The days of our years are threescore years and
and if by reason of strength they be fourscore years,
their strength labour and sorrow; for it is soon
and we flie away.

ascendeth now to the mortality and calamities of the peo-
ple which he had observed in his own time; they were
cut in wrath for their sins, and had their lives cut short
plenished with miseries while they lasted; whereby he point-
the power of the Lords anger, which few did consider,
them. Common calamities and worldly miseries
are evidently in Gods visible Church, and among
as in any incorporation in the world; for here is the
Gods judgments as well as of Gods mercies, and when
to provoke God, his judgments begin at his own
consumed by thine anger. The effects of Gods anger
sible, and able to astonish the beholder; *By thy wrath*
. In the time of Gods forbearance usually mens
hid in atheisme, ignorance, oblivion, and careless
but Gods judgments do draw them forth to the light,
appear that God hath observed them all; *Thou*
iniquities before thee, our secret sinnes in the light of
. The misbelief and disobedience of Gods vi-
maketh their life both short and miserable, as the
the practises doth shew; *For all our dayes are pas-*
thy wrath, wee spend our life like a tale that is told.
more we study to see the length of mans life, it appeareth
the more we look upon mans strength and beauty,
find him the weaker, the vainer, and the naugh-
The dayes of our years are threescore years and ten, and if by
reason they be fourscore yeeres, yet, &c. 6. If our
ordinary sicknesses, and casualties of incident griefs
sometimes for one cause, and sometimes for ano-
considered, the life of man hath little in it, except trou-
griefs; *Their strength is labour and sorrow.* 7. If any
to have lesse trouble and sorrow, or more strength then

others,

others, it is nothing to count upon, the ſhortneſſe of it makes it to loſe worth and eſtimation; for, *It is ſoon cut off, and we flee away.*

Ver. 11. *Who knoweth the power of thine anger? even according to thy fear, ſo is thy wrath.*

In the calamities of the *Iſraelites* he obſerveth how terrible the Lords wrath is, which albeit few do conſider, yet might men ſee it in his fearful threatnings and judgments. *Whence learn,* 1. Albeit the miſery and ſhort life of ſinful man doth ſpeak ſomewhat of the terribleneſſe and power of Gods anger, yet is it taken notice of by few; *Who knoweth the power of thy anger?* 2. The wrath of God may be known by the fear and terrour of God, which his ſevere juſtice, almighty power, terrible threatnings, and fearful judgments executed againſt ſinne doth teach men to know; *Even according to thy fear, ſo is thy wrath.* Seeing men know not the power of Gods wrath till it break forth upon them, it is wiſdome to ſtudy his fear, that wrath may be prevented, and to take the meaſure of the power of Gods wrath, by meaſuring his dreadful fear and terrible terrour, and to ſtand in awe of him in time: *Who knoweth the power of thine anger? even according to thy fear, ſo is thy wrath.*

Ver. 12. *So teach us to number our dayes: that we may apply our hearts unto wiſdom.*

In the third part of this Pſalme, he putteth up ſix Petitions for the right uſe and gracious ſeaſoning of the ſhort and ſorrowful life of the Lords people. The firſt Petition is for wiſdome to provide in time for the remedy of ſin and of everlaſting miſery, before this ſhort and uncertain life be ended. *Whence learn,* 1. Albeit our life be both ſhort and uncertain how ſoon it may end, yet we look upon the indefiniteſſe of the time of continuance of it, as if the duration of it were infinite, and our yeares were innumerable; for, *Teach us to number our dayes,* importeth ſome acknowledgement of this fault. 2. Albeit it be eaſie for us to conſider how many of our dayes are already paſt, and how few theſe that are to come muſt be by courſe of nature, or may be ſo in the way of Gods ordinary providence; yet this leſſon, how eaſie ſoever,

[illegible] of God before we can profitably consider
[illegible] to number our dayes, as we may apply our hearts unto
[illegible] the only remedy of sin, and of the wrath of God, and
[illegible] all men for sin, is the wisdom which is taught of
[illegible] Scripture; to wit, that sinners should seek reconciliation
[illegible] through the sacrifice and obedience of Christ, and friendship with God by the power of his Spirit: *So*
number our dayes, as we may apply our hearts unto wis-
[illegible] The right use of the sin, wrath, and judgments which
[illegible] time manifested, is to deal with God by prayer that
[illegible] would inform us of our danger and duty, not only re-
[illegible] minde us of the mystery of grace and reconciliation, but
[illegible] would effectually move our will, heart and affections
[illegible] which moveth by love, to make application of the reme-
[illegible] dies to our selves: *So teach us to number our dayes,*
that we may apply our hearts unto wisdome.

Return (O LORD) how long? and let
it repent thee concerning thy servants.

The second petition is, that God would not only remove the
[illegible] of his displeasure against his people, but also now at
[illegible] would shew himself reconciled, by changing his dispen-
[illegible] sation toward them in a course of comfort: *Whence learn,* 1.
[illegible] That the Lord doth not go away from his people, but doth re-
[illegible] main with them in some one or other gracious operation;
[illegible] in respect of a comfortable presence he may turn away till his
[illegible] people request him to return, as here; *Return, O Lord.* 2. The
[illegible] withdrawing of his comfortable presence from his people,
[illegible] for what a time soever, seemeth a long time to us in this
[illegible] case: *Return, O Lord, how long?* 3. Albeit the Lord doth
[illegible] change his affection and repent like a man, yet he can change
[illegible] affection like a father, who commiserates his childes afflicti-
[illegible] on, & is about to cherish him after correction; *Let it re-*
pent thee concerning thy servants. 4. Albeit we be but very slight
[illegible] faults, and be sore smitten for our disobedience, yet should we
[illegible] not quit our calling, nor suffer our relations unto God to
[illegible] cease, but should adhere unto them by any means; as
[illegible] they call themselves still *servants*: *Let it repent thee concer-*
[illegible] *ning thy servants.*

Ver. 14. *O ſatisfie us early with thy mercy, that we may rejoyce and be glad all our dayes.*

15. *Make us glad according to the dayes wherein thou haſt afflicted us, and the yeers wherein we have ſeen evill.*

The third petition is for ſome ſpirituall comfort and refreſhment to their ſpirits, which might keep them in heart and hope of eternall ſalvation. *Whence learn,* 1. A ſoul [illegible] of wrath, hath as great hunger for ſpirituall comfort, as a [illegible] man hath for meat; *O ſatisfie us.* 2. The renewed intimation of Gods mercy, pardoning ſin, and making clear our reconciliation, is able to comfort us in our greateſt ſorrow; *O ſatisfie us with thy mercy.* 3. As bodily hunger cannot ſuffer delay, ſo neither can ſenſe of wrath, and deſire of favourable acceptation long endure the want of conſolation; but after a night of trouble, earneſtly expecteth a morning of comfort: *O ſatisfie us early with thy mercy.* 4. A poor hungry ſoul lying under ſenſe of wrath, will promiſe to it ſelf happineſſe for ever, if it can but once again finde what it hath ſometime felt; that is, one full of Gods ſenſible mercy towards it; *O ſatisfie us, that we may rejoyce and be glad all our dayes.* 5. Were our troubles never ſo great, and of long continuance, the renewed intimation of Gods reconciliation to us, ſhall ſeaſon and ſweeten all our trouble, recompence all our loſſes, and make our condition in this ſad and miſerable life tolerable; yea in God very comfortable: *Make us glad according to the dayes wherein thou haſt afflicted us, and the yeers wherein we have ſeen evill.*

Ver 16. *Let thy work appear upon thy ſervants, and thy glory to their children.*

The fourth petition is, that God would continue the work of building and enlarging of his own Church, and of glorifying himſelf in their ſight, and in the ſight of the poſterity from generation to generation. *Whence learn,* 1. The building, planting, enlarging, propagating of the church, and manifeſtation of Gods care for it, is the Lords own proper work, which he will never leave off, but albeit he hide his working for a time, yet is he [illegible] work, and his people ſhall pray for, and may expect the [illegible]

; *Let thy work appeare unto thy servants.* 2. As it of the Lord to manifest his grace and mercy toward or visible church, so the desire of his people is to have orified, no lesse then to have themselves preserved or *Let thy work appear to thy servants, and thy glory to their* 3. The church in every age should have a care, that ity may be partakers of the same merciful work of God, y in their time have had experience of; and that their y profit by the corrections of their predecessors; *Let ppeare to thy servants, and thy glory to their children.*

t. 17. *And let the beauty of the LOLD our be upon us, and establish thou the work of our upon us: yea, the work of our hands establish it.*

his last verse are the two heads of his prayer; The first is, that God would beautifie his people with his holy ces, with order, and unity, and peace, with a holy con- , and the evidences of his dwelling among them, as his federate people, proper subjects of his Kingdome, and rs of his own family. *Whence learn,* 1. As God is the of his own people, in whom is their beauty and ornament, by they are made honourable in the sight of all Nations, as e is made comely by the attire and ornaments put upon so should his people esteem of him, affect and love him, re- him, and seek their beauty in him: *Let the beauty of the upon us.* 2. Then is the beauty of the Lord upon his , and seen to be on them, when they behave themselves as covenanted people, walking in faith and obedience before , and he sheweth himselfe their covenanted God, protect- blessing them: *Let the beauty of the Lord our God be up-* and this Petition was granted all the dayes of *Joshuah*, the Elders that outlived *Joshuah*. Joshua 24. 31. The fifth Petition is, that God would blesse the endeavours ople in promoting of Gods work among them, and for g his Ordinances and his truth to the posterity. *learn*, 1. Whosoever do pray for the advancing of the in his church, must resolve not to be idle, but to mselves to endeavour in their places and callings, ac- to their power, the promoting of his work, as becom-

x Joshua 24. 31.

eth his ſervants and inſtruments, *Eſtabliſh thou the work of our hands.* 2. Whoſoever go about the building of the church, and promoting of Religion, muſt acknowledge the ſucceſſe of their labour dependeth only upon God, and must be entreated for the bleſſing: *Eſtabliſh thou the work of our hands.* 3. In reſpect that our work is ſo mixed and defiled with imperfections and ſins, that God may juſtly withdraw himſelfe from it, we muſt the more earneſtly deal with God to put his own hand about his work, and about our hands in it: the twice repeating of the Petition doth import; *Yea the work of our hands eſtabliſh thou it.*

PSAL. XCI.

Albeit this Pſalm hath no inſcription, nor the name of the man who did write it, yet Satan could not deny it to be the Lords Word, for out of this Pſalm he brought one of his darts againſt our Saviour, *Matth.* 4. and the promiſes that are made here to the believer, are ſo much more ſtrongly ſure, as Chriſt head of all his people, hath intereſt therein as a man, and hath taken them to him in our name.

Ver. 1. *HE that dwelleth in the ſecret place of the moſt High, ſhall abide under the ſhadow of the Almighty.*

The ſumme of the Pſalm is, an encouragement to truſt in God, by nine motives or inducements, moſt of them from precious promiſes, whereunto Chriſt our Lord hath the right and title; and we onely in and through him. The firſt motive is, becauſe the believer ſhall have the warme and comfortable protection of God Almighty; *Whence learn*, 1. That living in God, is the meanes of entertaining of conſtant communion and communion with God; for he that is the believer, *dwelleth in the ſecret place of the moſt High.* The unſearcheable depths of the riches of Gods truth, grace, power, and goodneſſe, and of his other attributes, whereon faith doth fixe it ſelfe, are a myſtery to the world;

…on knoweth not, nor how to make use thereof; …ore is well compared to *a secret place*: *He that …the secret place of the most High.* 3. In *the most* …soever the believer standeth in need of, an *habita-*… well furnished with ease, comfort, peace, refreshment, …, and whatsoever else a soul could wish; for, the …*of the Most High*, where the Believer may and …t, is Gods truth and love; and unto him that …ere is the Promise made. 4. The believer is not … by his faith from trouble (yea, trouble and exer- … his enemies he may surely expect) but he is ex- … from being taken, overcome, and destroyed by them: … refuge, *even the secret place of the Most High*, here is …ed for him. 5. He that betaketh himself unto God … refuge, and will make his refuge his habitation, shall … refused lodging, nor be thrust out when he is en- … *He shall abide in the shadow of the Almighty.* 6. The … heat of persecution shall not prevaile against the … for Gods Omnipotency shall be imployed for his pro- …nd consolation: *He shall abide in the shadow of the Al-*

Vers. 2. I will say of the LORD, *He is my …, and my fortresse, my God, in him will I …*

The second motive is the Psalmists example, who in his …perience having felt the good of trusting in God in … straits, doth resolve to believe in him still. *Whence* … He that hath experience of the fruit of faith, is … man to bear witnesse of it, and most able to speak … own perswasion to the perswasion of others; *I will … Lord, He is my refuge and my fortresse.* 2. The du- … believer is to go on and grow in faith, and the … of his experiences, is the confirmation of him in … of the Covenant, and resolution to grow therein … of strength and sincerity: *He is my God, in him will*

Ver. 3. *Surely he ſhall deliver thee from the ſnare of the fowler: and from the noiſome peſtilence.*

The third motive to believe in God, is a promiſe of deliverance out of danger, which by humane wit could not be foreſeen, which he expreſſeth under the ſimilitude of ſnares and peſtilence, which do overtake a man before he be aware. *Hence learn,* 1. A kindly believer ſhould love to have others believing in God, as he himſelf doth, and ſhould leave nothing undone to perſwade others to believe, as his calling requires: for the example of the Pſalmiſt teacheth us ſo. 2. There are many tentations whereby Satan (as a fowler laying ſnares) catcheth poor fooliſh ſinners, and there is much contagion of ſin whereby albeit men are infected one by another, and many periſh, yet the believer in God is either preſerved from falling into the ſnare, and from being corrupted with contagion of evil ſpeeches and manners, or elſe he is rid and delivered out of the danger; *Surely he ſhall deliver thee from the ſnare of the fowler, and from the noiſom peſtilence.* 3. As there are dangers in relation to our ſpiritual condition unavoidable, if God do not deliver us; ſo are there dangers of plots and conſpiracies by wicked chriſtians in relation to bodily dangers alſo, from which the wiſedome of believers could not deliver them: but God hath promiſed a deliverance, or a good eſcape from them all, ſo as the believer ſhall be no loſer; *Surely he ſhall deliver thee from the ſnare of the fowler, &c.*

Ver. 4. *He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his truth ſhall be thy ſhield and buckler.*

The fourth motive is, a promiſe of comfortable and ſure defence againſt the invaſion of the enemies, ſet forth under the ſimilitudes uſual in Scripture. *Whence learn,* 1. That the love and watchfulneſſe of God over his own is ſuch, as neither Nature nor Art can yeild ſufficient ſimilitudes to expreſſe it, but the borrowing of more ſimilitudes, ſome from one thing, and ſome from another, doth here ſhew. The watchfulneſſe of

...ing onely, and the care that a man hath in ...
his own body from hurt, are but imperfect shadows ...
watching care of God for a believer. 2. As the ...
eth unto our capacity in such low similitudes of pro-
comfort, so he requireth of us, that by those we should ...
our faith to rely confidently and lovingly upon him. *He ...
ver with his feathers; and under his wings shalt thou ...*
That which we must oppose to all perils, is the Word ...
long as we keep that, and ward off darts and swords by ...
we shall not be overcome; *His truth shall be thy shield ...*

5. Thou shalt not be afraid for the terror by
night; nor for the arrow that *fleeth by day.*
Nor for the pestilence that *walketh in darkness;*
nor for the destruction that *wasteth at noon day.*
A thousand shall fall at thy side, and ten thousand
at thy right hand: but *it shall not come nigh*
thee.

...fifth motive to believe, is from a more particular promise of ...
...to the believer from all sort of deadly enemies and dan-
...thereinto when many do fall, the believer shal stand. *Observe*
1. The true remedy against tormenting fear, is faith in ...
...many terrible things may befal men, when they are ...
...like unto those that befal men in the night: but for ...
...which may befall the believer this way, the Lord here ...
...him to be nothing afraid; *Thou shalt not be afraid for ...*
by night. 2. Many sudden accidents may befal men ...
...they are most watching, and upon their guard, but the ...
...willeth the believer to be confident, that he shall not be ...
...this way: *Thou shalt not be afraid for the arrow that fleeth ...*
3. Many evils are men subject unto, which come u...
...men cannot tell how, but from such evils the Lord ...
...the believer he shall have no harm; *Thou shalt not be ...*
afraid of the pestilence which walketh in darkness. 4. Men see ...
...many evils which come upon them openly, and not ...
...such as are calamities from enemies and oppressors: ...
...Lord willeth the believer to be confident that he shall not ...

be harmed this way; *Thou shalt not be afraid for the [illegible] which walketh at noon day.* 5. When trials and tentations upon the world to try the children of men, albeit many those tentations, yet the man who believeth in God shall whether the tentation come upon the left hand, with lesse ance of good offered in it; or upon the right hand, with fair tences of lawfulnesse and holinesse in a sinful course, wh the tentation doth drive: albeit a thousand shall fall by the tion on the one hand, and ten times more on the other ha the believer in God, going upon the grounds of Gods Wo not fall: those evils wherein others fall and perish, shall near him, as to the point of harming of him, or of destroyi him; *A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come near thee.* 6. The Lord will not only way be helpful to the believer, but so many wayes as he can danger, as the enumeration of so many sundry cases, wherein promiseth deliverance, doth teach us. 7. The only persons are hurt by judgments and tentations, are such untenced so believe not in God, are not reconciled with him, and stand distance oppolite to him, as the object of his wrath: for non right to the former promises, except the believer only, a text holdeth forth.

Ver. 8. *Only with thine eyes shalt thou behold and see the reward of the wicked.*

He answereth an Objection: It may be said, that the mentioned evils, tentations and calamities, do come unto the godly, for they are oft-times no lesse deep in them others are. He answereth, that the Lord may well acquaint them with the danger, and with the sense of their own nesse: but for the point of harm from those evils, or for the of destruction by those evils, which is the reward of the wicked the godly have no more but a discovery of it, to see it, where they might have fallen, if God had not preserved them wherein the wicked do fall and perish. *Whence learne,* 1. the same calamities external may befall the believer and the ed; yet the close of their course, the reward of their works put the difference: for the godly *shall only behold the reward of the wicked.* 2 Albeit the believer may be exercised with

...tion, yet he shall be free of falling into it; *Only with thine eyes shalt thou behold and see the reward of the wicked.*

Ver. 9. *Because thou hast made the* LORD *which is my refuge, even the most High, thy habitation.*

Ver. 10. *There shall no evil befal thee, neither shall any plague come nigh thy dwelling.*

A seventh motive to believe in God, is a promise in general to be delivered from all evil, that nothing shall harme him, but all things shall rather work together for his good. *Whence learn,* 1. All believers have one object of their faith, one relief in their distresses, one retreat from the vexations which do assault them in the world, even God; *Thou hast made the Lord who is my refuge, even the most High, thy habitation.* 2. One believer may and ought to encourage other believers by the same motives whereby he himself is encouraged, as here; *Because thou hast made the Lord, which is my refuge, to be thy habitation*; therefore such and such blessings shal come upon thee, saith he. 3 The nature of true faith is to make use of God in all conditions; in peace and war, in prosperity and adversity, as here he is both a *refuge* and an *habitation*. 4 As we have need to have the same promises repeated unto us, and inculcated upon us, so slow and dull are we to receive them, so the Lord doth repeat and urge the receiving thereof, by enlarging and not abridging of what once he promised, as in this general promise teacheth: *There shall no evil befal thee, nor any plague come near thy tabernacle*, to wit, to harm thee: for God, who is believers habitation, interposeth himself, and turneth the curse into his good; if it be suffered to come on, that it come not home to his disadvantage.

Ver. 11. *For he shall give his Angels charge over thee, to keep thee in all thy wayes.*

Ver. 12. *They shall bear thee up in their hands, lest thou dash thy foot against a stone.*

An eighth motive to believe in God, is a promise of making

An-

Angels wait upon the believer, and carefully protect him in all his lawful affaires, lest he should stumble or harme; which promise even Satan doth acknowledg to belong unto Christ, and Christ doth owne it, being taken in a good sense, *Mat.* 4. *Whence learne,* 1. Such is the indulgent love of God towards his owne, as he doth obviate all doubts, which in any kind might hinder them to believe in him; if the power and justice of God terrifie, the Lord offereth himself as a refuge with *stretched out wings* to receive the supplicant, *ver.* 4. If enemies be too strong to pursue, the Lord openeth his bosome as a *refuge, ver.* 3. If the child be assaulted, he flyeth and cometh a fortresse, *ver.* 3. If he be hotly pursued and enquired after, the Lord becometh a *secret place* to hide his child in. If persecution be hot, God giveth himself for a *shadow*: if powerfull and mighty Pagan enemies, the Lord interposeth as the *Most High* and *Almighty* Saviour, *ver.* 1. If his adversaries be like fowlers or hunters, the Lord promiseth to prevent and break the snares, *ver.* 3. Whether evill do come upon the believer by night or day, secretly or openly to destroy him, the Lord preserveth his child from *destruction*; and if stumbling blocks be laid in the childs way, he hath his instruments, his servants, his Angels employed to keep the believer he stumble not: *He shall give his Angels charge over thee*; not one Angel only, but all of them, for the number of them. 2. The Angels are ministring spirits, sent forth to minister for every believer; *He shall give his Angels charge over thee, to keep thee in all thy wayes.* 3. Promises are not made to foster men in their turning after folly, but to encourage them in the course of obedience in their several callings. They have charge *to keep thee in all thy wayes.* 4. Albeit stumbling stones be in the way of Gods childe, yet while he behaveth himself as a believer in God, he shall not stumble; Great peace have they which love Gods law, and nothing shall stumble them: *Psal.* 119. 165. *They shall bear thee up in their hands, lest thou dash thy foot against a stone.*

Ver. 13. *Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet.*

The eighth motive to believe, is a promise of victory over

of his salvation, how fierce, strong, and cruel soever how crafty, malicious and dangerous soever they be: *tread upon the lion and adder.* God shall put Satan, yea tyrants and bloody persecuters, hereticks and all not prevail over the believer: *The young lion and dragon thou trample under feet.*

14. *Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my Name.*

15. *He shall call upon me, and I will answer him: I will be with him in trouble, I will deliver him, and honour him.*

16. *With long life will I satisfie him: and shew him my salvation.*

The motive to believe in God, is taken from a bundle of promises, as spoken immediately by God the Father to his Son Jesus Christ as man, and of every believer and member of his mystical body. The first promise is of deliverance of the believer from whatsoever trouble or danger he may be supposed to fall into: *I will deliver him*, saith the Lord: for trial of true faith, the unquestionable property of a believer, and the evidence of a sound and saving faith in God, is love toward God: *because he hath set his love upon me.* As there is a *because* and a *therefore* in the processe of the Law concluding death for sin, so there is a *because* and a *therefore* in the processe of grace, and of the *Gospel*, which doth reason from one grace given to inferre another grace to be given, and mercy for grace: and such is this here. *Because he hath set his love on me, I will deliver him.* 4. Sound love to God, flowing from, and is joyned with sound knowledg of God, as the excellency is declared unto us in Scripture: The believer who hath set his *love* upon God, *hath known my Name*, saith he. 5. As the believer is highly priviledged and honoured of God, being a child and an heir, and co-heir with Christ: so shall he also more then a Conqueror over all his enemies, through Christ: *I will set him on high, because he hath known my Name*: this is the second promise. 6. The third promise is, *I will give the Spirit of supplication to the believer,*

and

and also a satisfactory answer unto his prayer; for as when a man giveth way to misbelief, he cannot pray any more: so when he entertaineth faith, it maketh him eloquent and bold in prayer, till he receive what he seeketh; *He shall call on me, and I will answer him.* 7. As it is not to be expected, that the man who beleeveth in God shall want trouble; so the beleever may be sure, that God who exerciseth him with trouble, will bear him company in his trouble, shall direct him how to have himself in it, strengthen, support and comfort him under it, and give him delivery out of all his trouble, and not only put respect upon him in the sight of them who did behold his exercise, but also at last shall glorifie him before men and Angels; and this is the fourth promise, *I will be with him in trouble, I will deliver him and honour him.* 8. While others do either want submission unto God, at Gods pleasure to live in trouble, or do want submission to die at Gods pleasure, if they be not in trouble; the beleever only hath satisfaction in the length of his life, to die or live as the Lord liketh, and he only departeth contentedly, and entereth into a life everlasting. *With long life will I satisfie him*, and this is the fifth promise. Above the believer hath received of God satisfaction in the length of life in this world, God will enter him into the possession of blessednesse, of everlasting salvation in the world to come; which is worthily called *the salvation of God*; *With long life will I satisfie him*; and what then shall become of him? *And I will shew him my salvation*; and this is the sixth promise. Above all which promises, what can be more added, to enduce a soul to embrace the free offer of grace in Christ, tendred in the Gospel to sinners, or to move him to entertain friendship with God, by still believing in him, and resting on him?

PSAL. XCII.

A Psalm or Song for the Sabbath-day.

This Psalm is intituled, *A Psalm for the Sabbath-day*: wherein the church is stirred up to praise God, by sundry reasons, *ver.* 1,2,3. but specially for these three causes; First, for the great work of creation, sustentation and wise governing of the creatures, *ver.* 4,5. The second cause is for his

justice in punishing the wicked, *ver.* 6,7,8,9. The for his grace and goodnesse toward believers, *ver.* 10, 13,14,15.

the Inscription; *Learn*, 1. The Lord hath had a special sanctifying the Sabbath, as the appointing of this that day, may amongst other things giveth evidence; *a Song for the Sabbath day.* 2. For the sanctifi- the Sabbath, it is not sufficient to rest from our own ile, distractive works, but we must rest and cease own works, and be imployed in religious service and and exercises suitable for that day, whereof singing of to the honour of God, is one; *This is a Song for the Sab-* 3. God hath appointed that the Church should have meetings on the Sabbath, wherein God may be publick- own ordinances honoured, and the Congregation edi- their most holy faith: for this Psalme is given to the with this title and Inscription, *A Psalm or Song for the day*; to be sung in the Assemblies.

IT is a good thing to give thanks unto the Lord, and to sing praises *unto thy Name, most High.*

2. To shew forth thy loving kindnesse in the morning, and thy faithfulnesse every night.

3. Upon an instrument of ten strings, and upon the Psaltery: upon the Harp with a solemn sound.

the exhortation unto praising of God, and thanksgiving, the reasons thereof; *Learn*, 1. Albeit we be daily receiving more and more benefits from God, yet are we slow to acknowledg it, or to give thanks unto him, and have need to be stirred up to duty, as this exhortation imporeth. 2. Not only do we discharge a piece of our duty in thanksgiving unto God, but we receive a new benefit by doing of this duty: *It is a good thing* to God, and profitable to us and others) *to give thanks* Lord. 3. Albeit we cannot give thanks unto God as we de- as he deserveth; yet to acknowledge and confesse to God and what we have received of him, shall be ac- thanksgiving; for the word in the original doth give ground

ground for this. 4. Approving of our ſelves to God in the [illegible] of affection, when we are about the Lords praiſes, is to [illegible] fitable to us, then it is pleaſant to God, *It is a good thing to give praiſes to thy Name, O moſt high.* 5. It is not enough to praiſe God in and with the Church publickly aſſembled; but alſo it is a duty to be performed daily by every family and perſon, according to their place and power, as fit occaſion is offered, morning and evening: *It is good to ſhew forth thy kindneſſe in the morning, and thy faithfulneſſe every night.* 6. The matter of our praiſe, and our rejoycing, is chiefly the Lords mercy and truth in pitying and pardoning, and lovingly entreating of ſinful men, and performing the promiſes of the Covenant to his people, contrary to their deſerving; *It is good to ſhew forth thy loving kindneſſe and thy faithfulneſſe.* 7. As it is the duty of every one to ſtudy to obſerve and to believe, and to be ſenſibly affected with the Lords mercy and truth: ſo alſo to expreſſe their belief and ſenſe thereof cheerfully and joyfully; according as the ſignification of typicall ceremonies of muſical inſtruments under the pedagogie of the Law did require, *It is good to ſhew forth thy loving kindneſſe, &c. upon an inſtrument of ten ſtrings, and upon the Pſalterie, upon the Harp, with a ſolemn ſound.*

Ver. 4. *For thou LORD, haſt made me glad through thy work: I will triumph in the works of thy hands.*

5. *O LORD, how great are thy works! and thy thoughts are very deep.*

The Pſalmiſt deſcendeth more ſpecially to the works of creation and common providence, which is the firſt ſpecial matter of Gods praiſe, and of the worſhippers joy, wherein he ſetteth forth the glory and greatneſſe of Gods works and depth of his wiſdome and counſell. *Whence learne,* 1. One of the parts of the well-ſpending of the Sabbath, is the looking upon and conſideration of the works of creation: *I will triumph in the works of thy hands.* 2. The conſideration of the Lords works is a matter full of ſweet refreſhment and joy, when God helps our meditation; which bleſſing as we ſhould call and look for at his hands, ſo ſhould we acknowledg it thankfully, when we have it beſtowed on us, and lift up our hearts in his way, being encouraged: *Lord, thou haſt made me glad by thy work.*

work of thy hands. All the works of the Lord in ...er and degree, even the least of them do bear the ...of wonderful greatnesse, and shall be acknowledged ...by the man that seeth them rightly: *O Lord, how great ...!* 2. There is a great wisdome of God in ruling and ...the creatures, as there is power in making of them; ...power in making is wonderful great, so is his wis... governing them passing deep: *and thy thoughts are ...*

... A brutish man knoweth not: neither doth ... understand this.

When the wicked spring as the grasse, and when ... workers of iniquity do flourish: it is, that they ... be destroyed for ever.

But thou, LORD, art most *High for ever-...*

For lo, thine enemies, O Lord, for lo thine ... shall perish: all the workers of iniquity shall be ... scattered.

The second special matter of Gods praise, is his just and wise ...idence in dealing with the wicked, whom the Lord punish... and overturneth by their temporal prosperity which they ...much after, as if it were their happinesse. *Whence learne,* ...Albeit wicked men do seem rational, yet are they indeed ...slaves to their sensual lusts, and therefore are called here ...men; back and belly is that which they most care for: and ...do seem very wise, yet are they indeed fools, be... do choose temporal things rather then everlasting; ...selves in seeking worldly gaine, and therefore are ...fools. The wicked may for a time spring up, flourish ...worldly prosperity, as here is presupposed; but this springing up ...thing is of short continuance, and subject to sudden ...: *They spring up, and flourish as the grasse.* 3. The ...temporal prosperity of the ungodly, is perdition: *They ...royed for ever:* yea, their very prosperity (by its fo... their sinful lusts, and hardening their hearts against ...Word) becometh a means to draw on their everlasting per... and that in Gods righteous judgment against them; who

have

have preferred earth to heaven, their bodily lusts
vation of their ſoules and bodies; for *when the wicked*
the graſſe, and when all the workers of iniquity do
they ſhall be deſtroyed for ever. 4. The ungodly
ſotted with the love of the world, and poſſeſſion of th
tal, that they neither do know, nor will know, nor
this myſtery, except God ſupernaturally do reveal
and give them ſpiritual wiſdome: *A bruitiſh man*
neither doth a fool underſtand this. 5. Albeit the
power and high place, and there be little appearance of
throw, yet God is higher then they, and ſo able accordin
place to take order with them: and albeit they ſeem to live
yet God endureth for ever, and ſo is able to cut them off
pleaſeth, and to perpetuate their torment for ever: *But thou*
art moſt high for evermore. 6. To acknowledge God,
cient ground to quiet our minds, however matters
go: for becauſe he is the Soveraign Ruler of all the world
the eternal God, he cannot but govern all things well and
ly, and wil not fail to do as he hath ſaid in his Word,
niſh the wicked, how great ſoever proſperity he grant them
time: for the believer doth from his doctrine draw light
him the myſtery of the perdition of the wicked, by the
their proſperity, which the fooliſh and wicked man cannot
ſider; *But thou, Lord, art moſt high for evermore: for lo, thine*
mies, O Lord, ſhall periſh. 7. Workers of iniquitie, pretend
they pleaſe, are Gods enemies, and ſeeing they are Gods
they cannot but periſh: *for lo, thine enemies, O Lord;* and
cond time, *for lo, thine enemies ſhall periſh.* 8. The
who now combine together, ſhall be ſeparated from God,
from the ſociety of the bleſſed company of the righteous,
ſhall not be able to help one another in the day that God
bring judgment upon them: *All the workers of iniquity*
ſcattered; and this is another part of the right ſpending
Sabbath, to learn this leſſon well.

Ver. 10. *But my horne ſhalt thou exalt like*
horn *of an unicorne: I ſhal be anointed with*
11. *Mine eye alſo ſhall ſee* my deſire *on*
mies, and *mine ears ſhall heare* my deſire *of*
ed that riſe up againſt me.

the third special reason and matter of Gods praiſe, is his goodneſſe to believers: wherein the Pſalmiſt doth ſpeak in relation to his own particular, *ver.* 10, 11. And then in the name of all the godly, from what he believeth toward himſelf, he doth teach every one to make application of the doctrine to their own uſe. *Learn*, 1. The ſame ſupremacie of God over his enemies, which giveth aſſurance of the overthrow of the wicked, doth alſo aſſurance of the welfare and felicity of the godly. From *ver.* 8. he deduceth this alſo, *But my horn ſhalt thou exalt.* 2. The beſt condition of the godly, is not in what they are for the preſent, but in what they ſhall be hereafter; for albeit they be now under, they ſhall have dominion at length, expreſſed here under the term of exalting the *horn*, which is the embleme of ſtrength, and power, and victory; *My horn ſhalt thou exalt like the horn of the unicorn.* 3. That generall doctrine may be comfortable, it muſt be applyed, as the Pſalmiſts example doth teach us. 4. Whatſoever weakneſſe or grief the godly do lie under for a while, they ſhall have in due time feſtifull refreſhment, comfort and encouragement from Gods Spirit and powerful providence, and that renewed unto them from time to time, as need requireth; *I ſhall be annointed with oyl, with freſh oyl.* 5. Whatſoever might be the Pſalmiſts perſwaſion of victory over his particular enemies: yet as a type of Chriſt, and as one of the believers having an intereſt in Chriſt, and in all bleſſings purchaſed by him, he might by faith ſee and hear in the Lords Word the overthrow of all the enemies of his welfare; and ſo may every believer be perſwaded: *Mine eye alſo ſhall ſee my deſire upon mine enemies; mine ears ſhall hear my deſire of the wicked that riſe up againſt me.*

Ver. 12. *The righteous ſhall flouriſh like the palme tree: he ſhall grow like a Cedar in Lebanon.*

13 *Thoſe that be planted in the houſe of the LORD, ſhall flouriſh in the Courts of our God.*

14. *They ſhall ſtill bring forth fruit in old age: they ſhall be fat and flouriſhing.*

15. *To ſhew that the LORD is upright, he is my rock, and there is no unrighteouſneſſe in him.*

From the Lords goodneſſe to all believers in generall, *Learn*,

1. The promiſes and comforts given unto any one believer, are not proper to him only, but common to all believers; and no man who can apply theſe promiſes to himſelf, is the fitteſt man to bear witneſſe of the intereſt which others have therein: for what the Pſalmiſt hath applyed to himſelf, he extendeth to all in ſubſtance: *The righteous ſhall flouriſh.* 2. The godly ſhall get up their head, notwithſtanding of whatſoever weight of trouble lie upon them, and they ſhall conſtantly grow up to the full meaſure of perfection, whatſoever oppoſition be made; *They ſhall flouriſh like the Palm tree, he ſhall grow like a Cedar in Lebanon.* 3. The Lords children are like trees which do not grow in every ſoil, are not nouriſhed with every moiſture; the place of their planting, growth and flouriſhing is the houſe of the Lord, where the Word and Spirit of the Lord, joyned with the holy Ordinances, may be had for food: *They are planted in the houſe of the Lord, and flouriſh in the Courts of our God.* 4. Not every barren tree or weed, not every one who is in the viſible court of Gods church, doth grow and flouriſh, or is made partaker of the ſpiritual grace and bleſſing of the Ordinances; but only planted ones, that is, ſuch plants as the heavenly Father hath planted: for to thoſe only who by covenant have embraced God, is the promiſe made; *Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the Courts of our God.* 5. True believers ſhall ſtill perſevere, and the decay of the outward man ſhall not hinder the renewing of their inward man day by day; and their laſt works ſhall be better then their firſt: *They ſhall ſtil bring forth fruit in old age, they ſhall be fat and flouriſhing.* 6. The end of the Lords deſtroying of the wicked, and of his bleſſing of the true believer with the growth of grace, and perſeverance to the end, is the glory of Gods righteouſneſſe, ſingleneſſe in covenant-making, and of his conſtant affection to uprightneſſe; for theſe threatnings and promiſes ſhall be made good, *To ſhew that the Lord is upright.* 7. Whoſoever neglect to give glory unto God, the believer will not fail to lay his own weight upon God, and build all his felicity on him, being aſſured that he will neither flee from, nor fail the godly: *He is my rock.* 8. Let the Lord do what he pleaſeth, let the wicked proſper for a while, and the godly be troubled for a while; yet God is wiſe, and juſt, and holy: and that man hath profited well in the School of God, who giveth this glory unto God conſtantly, as the Pſalmiſt doth here; *He is my rock, and there is no unrighteouſneſs in him.*

PSAL

PSAL. XCIII.

This Psalme, for the comfort of Gods people, against the multitude and power of their enemies, and the greatnesse of Kings and Potentates in the world, who oft times are like to overflow, devoure and drown the church, the glory of the Lord is described, in whom is the churches defence, comfort and victory. For this end, first, the praises of God for the churches comfort are set down absolutely, *ver.* 1,2. Then the opposition of the enemies of the church is compared to the growing flood and raging sea, *ver.* 3. And thirdly the praises of God are set down in opposition to their power, *ver.* 4,5. with the use of this doctrine, *ver.* 5.

Ver. 1. *THe LORD reigneth, he is clothed with Majestie: the LORD is clothed with strength*, wherewith *he hath girded himselfe: the world also is established, that it cannot be moved.*

2. *Thy throne is established of old: thou art from everlasting.*

From the praises of God absolutely set down for the comfort of the church in all respects, and for strengthening of their faith especially against all her enemies: *Learn*, 1. Howsoever matters concerning the church or any member thereof shall go; whosoever he be that hath power for troubling of the church, God is he who is great Governour of all; and this is one ground of confidence and comfort to the Lords people; *The Lord reigneth*. 2. The outward splendor of earthly Kings and Potentates of the world, opposite to Christs Kingdom, is no small tentation to Gods people, but the believer must oppose unto this the glorious government of God; *He is clothed with Majesty*. 3. However the adverse powers of the world do seem, it must not discourage the beleever in following the Lords cause, but his faith must be opposed thereunto, and that so much the more comfortably, as Gods strength is not borrowed from any, as the strength of the creature is; *The Lord is clothed with strength, wherewith he hath girded himself*. 4. The beholding

of the constant guiding of the world sheweth the power and wisdome of God, employed much more in setling the ... his church, for whose cause the world was made, and is ... held and established; *The world also is established, that it cannot be moved.* 5. The Lords Kingdom in his church is not like the new upstarts in this world, which are of short standing & unstable. If any King be kind to his church, his people have reason to thank God, but they must not lean to such a King, his ... shall be but short: and if any King be froward, and oppose himself to the church; we must not be too much feared for him, because his Kingdom is but lately begun, and is of short continuance: but the Kingdom of the Lord is an ancient Kingdom and well setled: *Thy throne is established of old.* 6. The eternity of God is the ground of the immutability of his Kingdom, and of the perpetual comfort of the church against all opposers; *Thou art from everlasting.*

Ver. 3. *The floods have lifted up, O LORD: the floods have lifted up their voice: the floods lift up their waves.*

In the second place, is the tentation of the church; they are like to be over-flowed as with a deluge, by the multitude of powerful enemies, whereof the church complaineth unto God. *Whence learn,* 1. It is no wonder to see the world rising up tumultuously to overthrow the church, and as it were a deluge coming upon them to drown and devoure all: no wonder to heare the enemies threatening destruction to the church, to the noise of waters after raine coming down thundering upon them, which are not able to flee; *The floods have lifted up, the floods have lifted up their voice;* and the third time, *floods lift up their waves.* 2. The best way to encounter ... tenings and feares is, to oppose God unto them: and to ... them forth before the Lord, That he may answer them, as ... the Psalmist doth; *The floods have lifted up, O Lord,* saith he, ...

Ver. 4. *The Lord on high is mightier than the noise of many waters: yea then the mighty waves of the sea.*

In the third, place he setteth down the power of God, in opposition to all the brags, and malice, and power of the enemies, as very farre above the power of the enemies, and more mighty for the defence of the church, then the enemie is powerfull to oppose it, *Whence learn,* 1. Heavenly help and comfort ... above

is only able to quiet our mindes in time of persecution and the feares of enemies here beneath: *The Lord on high* is opposed to the roring of the floods and waters dashing against the church. 2. We can neither glorifie God, nor comfort our selves against the power of the enemies of the church, unless we lift up the Lords power above them all; *The Lord on high is mightier then the noise of many waters.* 3. The Lord is able to terrible things, to bridle them at his pleasure, and by consequence able to terrifie them that terrifie his church; *The Lord on high is mightier then the noise of many waters, yea then the mighty waves of the sea.*

Ver. 5. Thy Testimonies are very sure: holinesse becometh thine house, O LORD, for ever.

The uses of this doctrine concerning the Lords power, and will to defend his church, are two: the one is, that as the word of the Lord is sure and true in it selfe, so we should account it to be sure, and should set to our seal unto it, as the Prophet doth here; *Thy testimonies are very sure.* The other is, that such as love to have the benefit of the protection which is promised here, should labour to be holy. *Whence learn,* 1. Whatsoever is said in the Scripture, needeth no probation; for it is the deposition of God, declaring truth in every thing which it determineth; therefore are his promises called here, *testimonies.* 2. By giving credit to the truth of the Scripture, or to the Lords testimony expressed therein, no man can be deceived: for when we have his Word, our minds may be quiet and at rest; *Thy testimonies are very sure.* 3. The honour, joy and happinesse of the Lords people is, that they are the habitation and place of residence, dedicated and consecrated to him; *Holinesse becometh thine house:* that is, thy church and people, whereof the Temple was only a shadow. 4. God will be sanctified of all that draw near unto him; and whosoever do enjoy the preservation and priviledges promised to the people, must studie for holinesse, which is the duty of the members of the church also; *Holinesse becometh thy house.* 5. The glory, duty and priviledges of Gods people, and especially this of sanctification, sanctification in affection and carriage, and vindication from sinne ond misery, do not belong unto any one time only, but are perpetual, belonging to all such as studie to be devoted unto God, protected, and made blessed by God, in all times and ages, in all places and company all the dayes of their life; *For holinesse becometh thine house for evermore.*

PSAL. XCIV.

This Psalm is a prayer and a complaint of the Church unto God in the time of her oppression by intestine enemies, in special by unjust and cruel Rulers, whereunto sundry grounds of comfort to the godly in this hard condition are subjoyned. The prayer and complaint reach unto *v.*8. The grounds of comfort are three: the first is the consideration of Gods wisdom in the permission of this sore trouble of his people, with a check unto the oppressors for their Atheism, *v.*8,9,10,11. The second is, the consideration of the profit which Gods people shall have by this exercise, *v.*12,13. The third is, from a promise that God shall change the face of affairs to the joy of the godly, *v.*14,15. The fourth is from the experience which the Psalmist had of Gods help unto him in this case, set down at large to the end of the Psalm.

Ver. 1. O *LORD God, to whom vengeance belongeth: O God to whom vengeance belongeth, shew thy self.*

2 *Lift up thy self, thou Judg of the earth, render a reward to the proud.*

In the prayer, the Church requesteth the Lord to be avenged on intestine enemies, her proud oppressours. Whence note, 1. The Lords people are subject to trouble and oppression from forraign, so also from intestine enemies, as by experience sheweth, and this Psalm presupposeth, being set down for her comfort in such cases in time to come. 2. The Lords people may find as bitter affliction from domestick enemies, as from forreign, as the doubling of the prayer unto God the Avenger to rise and take order with their oppressors doth import. 3. God will not fail to be avenged on the enemies of his people; for *he is the Lord God to whom vengeance belongeth*, 4. Albeit for a time the Lord suffer the troublers of his people to go on in their persecution, yet he will shew himself a righteous Judg in due time. *O God to whom vengeance belongeth, shew thy self.* 5. The Lord will sometime as it were, hide himself, and not appear in the execution

judgements against wicked oppressors, till his people come to him for justice, as is imported in this prayer; *Lift up thy self thou Judg of the earth.* 6. The Lords people are not troublers by humble souls, sensible of their own sinfulnesse and frailty; but by those who little know how it fares with the Lords hidden and afflicted children; for the oppressours are here called the wicked. 7. The Lord will give the proud oppressors of his people cause to sigh and grieve them as they have grieved his Saints; *Render a reward to the proud.* 8. When the cause is not our private quarrel, but concerneth God in his glory, and the Church in her liberty, such complaints as are here, are lawful: for this Psalm is put in the Churches hand in such cases.

Vers. 3. Lord, how long shall the wicked? how long shall the wicked triumph?
How long shal they utter, and speak hard things; and all the workers of iniquity boast themselves?

The Psalmist complaineth, first, of the long continuance of the insolent triumphing and boasting of these inteſtine enemies. Hence learn, 1. When the wicked go away unpunished, they think their cause right, and the cause of the godly, who lye under their feet to be wrong; and thereupon do insult over the godly, and boast of their purpose to do them more and more mischief: Here, *They triumph, they utter, and speak hard things, they boast.* 2. The Lord may delay execution of judgement on the wicked so long till his children may begin to wonder how his people can endure it: *Lord, how long shall the wicked? how long shall the wicked triumph? How long shall they utter and speak hard things?* 3. When the godly are born down by oppressors being in power, the ungodly of all ranks become insolently bold also against them: *How long shall the workers of iniquity boast themselves?* 4. As the injuries done to the godly, do force the godly to complain; so the working of iniquity by persecuters, provoketh God to punish their oppressors: This the Psalmist holdeth forth, when he giveth the adversary this discription; *How long shall the wicked? how long shall the wicked triumph? and all the workers of iniquity boast themselves?*

Ver. 5. *They break in pieces thy people, O L[ord], and afflict thine heritage.*

6. *They slay the widow and the stranger, and murder the fatherless.*

7. *Yet they say, The Lord shall not see: neither shall the God of Jacob regard it.*

1. The wickedness of the oppressors is here described more particularly, by their cruelty against such as humanity would spare, such as are the Lords harmless people, the widow, fatherless, and stranger, whom the oppressors abuse without all fear of God, who doth behold them. *Whence learn*, 1. When wicked men, [void] of piety within the Church, get power in their hand, they [will] be more cruel enemies then men use to be, who have [lost] humanity and civility, and want profession of Religion. *They break in pieces thy people, O Lord, and afflict thine [heritage]. They slay the widow and stranger, and murder the fatherless.* 2. The more relations a people hath unto God, it is the more wickedness to oppresse them, and the more dangerous for oppressours: for they have an owner which others have not, even the Lord; *They break in pieces thy people, and afflict thine heritage.* 3. It is not profession, but practice which witnesseth what impression the Deity hath upon mens spirits: oppression of such as God hath promised to protect, speaketh blasphemy against God in effect; *They say, The Lord shall not see.* 4. Oppression of the just doth cauterize the conscience, extinguish the fear of Deity, and maketh the oppressor secure and fearless of judgement. *Yet they say, The Lord shall not see: neither shall the God of Jacob regard it.*

Ver. 8. *Understand, ye brutish among the people: and ye fools, when will ye be wise?*

9 *He that planted the ear, shall he not hear? he that formed the eye, shall he not see?*

10 *He that chastiseth the heathens, shall not he correct? he that teacheth men knowledge, shall he not know?*

11. *The Lord knoweth the thoughts of man, that they are vanity.*

of rebuking the Atheism of the oppressour, *ver.* 8. the first ground of comfort unto the godly, from the [illegible] of God, as Gods wisdome, *ver.* 9. and from his [illegible] against offenders, and from his care of instructing his [illegible] to be wise by all means, *ver.* 10. and from his dis-esti- of mens vain thoughts, *ver.* 11. *Whence learn,* 1. The [illegible] of wicked oppressors is brutish folly, however they [illegible] or others do esteem of them: and whatsoever high [illegible] the wicked have of themselves, or others have of them [illegible] high place; yet they are notwithstanding all their [illegible] nothing in Gods estimation, but as the meanest of the [illegible], yea, as the beasts that perish: *Understand ye brutish a- the people.* 2. The wicked within the visible Church have [illegible] vantage over those that are without, that in Gods long- they have time to repent, and admonition to be wise [illegible] of their souls, or clearing of Gods justice in their con- [illegible]: for here they are spoken to, *Ye fools, when will* [illegible]? 3. The knowledge which wicked men do seem to [illegible] pretend to have of God, is nothing but a base conceit [illegible], as if he were a dead Idol, which neither heareth nor seeth: [illegible] the Psalmists instruction given to them doth import; *He planted the ear, shall he not hear?* 4. Beside what the [illegible] doth teach of God, his Works also do teach convincingly [illegible] it; *He that planted the ear, shall he not hear? he that* [illegible] *the eye, shall he not see?* 5. The Lord ruleth among [illegible], and chastiseth them when they sin against the law [illegible] in their hearts: *He chastiseth the heathen.* 6. The [illegible] which the Lord executeth among the Heathen, is a [illegible] evidence of his purpose to execute judgement on op- [illegible] within the visible Church, which draweth much nearer [illegible]; *He that chastiseth the heathen, shall he not correct?* [illegible] measures of wit, learning, prudence, and wisdome, [illegible] God doth bestow upon men, is sufficient to prove how in- [illegible] his own fountain-wisdom is: *He that teacheth* [illegible] *knowledg, shall not he know?* 8. It is a matter of great [illegible] to the godly in their oppression to know that their [illegible] are fooles; and that God in his wisdom is over- [illegible] all confusions, and leading them and their thoughts un- [illegible] ends, as here the Psalmist teacheth the Church: *The Lord knoweth the thoughts of man.* 9. The enemies of godl- nesse and [illegible] of the godly, are at a threefold disadvantage. First, they do not put God upon their counsel, and yet he knoweth

their

their thoughts. Next, they hope to make their owne ſtan[d] faſt, and herein they are diſappointed. Thirdly, They [hope] that they are able to ſuppreſſe piety, and that by this means [they] ſhall eſtabliſh themſelves; and here alſo are they fooles, and [do] deceive themſelves; *The Lord knoweth the thoughts of man, that they are vanity.* And this is the firſt conſolation of the godly oppreſſed.

Ver. 12. *Bleſſed is the man whom thou chaſteneſt, O Lord: and teacheſt him out of thy law:*

13. *That thou mayeſt give him reſt from the dayes of adverſity: untill the pit be digged for the wicked.*

The ſecond conſolation is, from the benefit which [comes to] the godly by their exerciſe under the croſs; their temporall [trouble] ſerveth to prepare them for everlaſting reſt. *Whence learn.* 1. [That] perſecution of the godly by the wicked, muſt be expounded as [it is] indeed, the Lords chaſtning of the godly by ſuch a rod. This trouble whereof they complain here is called, *The Lords chaſtening.* 2. Suffering for righteouſneſs is no token of Gods diſpleaſure against a man, nor part of his miſery, if it be well conſidered; for, *Bleſſed is the man whom thou chaſteneſt, O Lord.* 3. The expoſition of a mans exerciſe, and the meaning of the rod, muſt be taken from Gods Word, and God only can effectually teach men to carry themſelves in trouble holily and righteouſly in all patience; *Bleſſed is the man whom thou chaſteneſt, O Lord, and teacheſt him out of thy law.* 4. When God teacheth his child by his Word, to poſſeſſe his ſoul in patience under the croſs, then doth he alſo give him a ſort of deliverance from the trouble; yea, the Lords chaſtening of his own, and his teaching them out of his law, to make the right uſe of it, is the means whereby he doth ſave his own, that they periſh not with the world in his wrath; *Whom thou chaſteneſt, and teacheſt out of thy Law: that thou mayeſt give him reſt from the dayes of adverſity.* 5. As condemned men are ſuffered to live till their gallowes and grave be made ready, that after their execution they may be thruſt into it; ſo are wicked men ſuffered to live till they fill the cup of their iniquity, and till God have filled the cup of his wrath for them: and this is the term-day of the Saints patience; *That thou mayeſt give him reſt, until the pit be digged for the wicked.*

Vers.

Ver. 14. For the Lord will not caſt off his people: neither will he forſake his inheritance.

15. But judgment ſhal returne unto righteouſneſs, and all the upright in heart ſhall follow it.

The third conſolation is, that the Lords people ſhall not be trodden under the feet of oppreſſours: but becauſe the Lord will not forſake his people; therefore ſuch a change of affairs ſhall come, as the godly ſhall have comfort and encouragement from authority, which ſhall countenance and encourage them unto righteouſneſſe and piety. *Whence learne*, 1. Albeit men do ſometimes caſt off Gods people as unworthy to be members either of Church or of any civil incorporation, yet God will not caſt them off; *The Lord will not caſt off his people.* 2. Albeit the Lord may ſeem for a while to hide himſelf from his people, when he ſuffereth the wicked to perſecute and oppreſſe them; yet becauſe of their relation to him as his people, and for his intereſt in them, as his own inheritance, he will not ſuffer himſelf to be quite of them; *He will not caſt off his people: neither will hee forſake his inheritance.* 3. It cometh to paſſe ſundry times, that righteouſneſſe and judgment are parted aſunder for a while; partly by earthly Judges, refuſing to do juſtice and judgment for Gods people: and partly by the righteous Judge of the world his ſuſpending for a time to manifeſt his judgment for the godly, and againſt their oppreſſors; and that for his own wiſe and juſt reaſons. This was the caſe of the godly in this Pſalme, who were waiting for the *returning of judgment unto righteouſneſſe.* 4. Righteouſneſſe, and righteous judgment executed in favour of it, ſhall not long be ſeparated: for *God* ſhall either raiſe up righteous Judges to favour righteouſneſſe, or he ſhall make his righteous judgments teſtifie for the godly, and againſt their oppreſſours, or he ſhall do both theſe; for *God will not forſake his people, but judgment ſhall return to righteouſneſſe.* 5. When the Lord maketh Judges and Courts of juſtice to favour righteouſneſs, then the righteous have a banner lifted up for them, to gather them together again, who before were ſcattered in perſecution; to encourage and countenance them in their godlineſſe and righteous wayes; *Judgment ſhall returne to righteouſneſſe, and all the upright in heart ſhall follow it.*

Ver.

Ver. 16. *Who will riſe up for me againſt the evil doers? or who will ſtand up for me againſt the workers of iniquity?*

The fourth conſolation is from the example and experience of the Pſalmiſt, who in his righteous cauſe ſought aſſiſtance from men in a lawful way, when he was oppreſſed, *ver.* 16. but found none to help him, except God only, who was his ſupporter and comforter, *ver.* 17. which he thankfully acknowledgeth and praiſeth God for it, *ver.* 18, 19. believing that as God was diſpleaſed with unrighteous Judges, and their cruelty againſt the righteous, *ver.* 20, 21. ſo he would certainly defend him againſt their oppreſſion, *ver.* 22. and cut them off, *ver.* 23. and this experience and example he propoundeth to the Church, to comfort them in their oppreſſion, and to direct them in their behaviour, till the relief ſhould come.

From his ſeeking aſſiſtance againſt oppreſſion; *Learn*, 1. It is a lawful defence of the godly, while they are oppreſſed by their ſuperiours, which is no wayes injurious to authority, ſuch as to bear witneſſe for the godly, to ſpeak and make requeſt unto the Rulers for them, as *Jonathan* did for *David*, and *Ebedmelech* did for *Jeremy*; to countenance and aſſiſt them in their appearances for defence of the truth, as *Pauls* companions ſhould have done, when he was brought before *Nero*, and ſuch as was ſought after by the Pſalmiſt; *Who will riſe up for me againſt the evil doers? who will ſtand up for me againſt the workers of iniquity.* 2. When the godly ſuffer injury by their own Rulers who ſhould maintain them, few or none poſſibly will be found to countenance them in their righteous cauſe; for this ſaying, *Who will ariſe for me?* doth ſhew that none did offer themſelves, or he knew none, when he thus did miſſe all help. 3. When the godly complain of wrongs done to them by their ſuperiours, they ſhould be firſt ſure that they have done no wrong, or any thing which Rulers may juſtly puniſh, and that their Rulers are not only injurious to them in a particular, but evil doers in and open enemies to equity, *Who will riſe up for me againſt the evil doers? or who will ſtand up for me againſt the workers of iniquity?* 4. Rulers ſhould be warie that they force not the righteous to complain to God and man of them; for if they do, the oppreſſed may readily fall upon the *Pſalmiſts* outcry, and that is not ſafe for the Magiſtrate, that any ſhould have cauſe

Who will rise up for me against the evill doers?

Ver. 17. *Unlesse the Lord* had been *my help, my soul had almost dwilt in silence.*

He sheweth what successe his seeking of help from men had, that was none at all; for if God had not helped him, he should have perished before help had been given to him from men: *Whence learne,* 1. Whosoever do engage in any cause, though never so just, with confidence in man, or with hopes to carry it on and go through with it by mans assistance, need not wonder if they be disappointed; *Unlesse the Lord had been my help, my soul had almost dwelt in silence.* 2. Whatsoever lawful helps the righteous man doth use for his own relief, they may lawfully lean to them, and not to God only: but if he relie on them, and not the Lord, he shall be relieved: *Unlesse the Lord had been my help, my soul had almost dwelt in silence.*

Ver. 18. *When I said, My foot slippeth: thy mercy, O Lord, held me up.*

He sheweth how he received help of God, to wit, by acknowledging unto God the danger he was in; and his own weakness to relieve himself; whereby he found support from the Lords mercy. *Whence learne,* 1. Such as are put upon the trial of their faith and obedience to God by persecution, are in danger to fall into sin or present trouble, yea possibly also to loose their life, like unto men driven unto the edge of a steep-place, as the similitude of *my foot slippeth*, doth import. 2. In time of trial and tentation, as ordinarily God maketh mens faith, courage and strength fail them, that they may humble themselves and come to him: so should they acknowledg their own weakness, and lay it out with the danger they are in before God: *I said, My foot slippeth.* 3. The sense of our own infirmity presented to God in prayer, is a fore-runner of Gods coming to us: *When I said, My foot slippeth, thy mercy held me up.* 4. As it is our duty to acknowledg Gods power and mercy in our supplications; so also it is our duty to glorifie the mercy of God after the felt experience of it; *Thy mercy, O Lord, held me up.*

Ver.

Ver. 19. *In the multitude of my thoughts within me, thy comforts delight my ſoul.*

He ſetteth down here a further benefit of his faith in God; to wit, that by what he ſaw in God, he found comfort and joy in all his perplexities. *Whence learne*, 1. In the time of danger, or of narrow trial, many queſtions and doubts, and diſcourſes of mind uſe to ariſe, which did not appear in time of eaſe; and theſe multiplied thoughts do breed perplexity, anxiety, and grief, which call for comfort, as the experience of the *Pſalmiſt* doth teach; *In the multitude of my thoughts within me*, &c. 2. No eaſe for a perplexed ſoul till it go to God in Chriſt, the reſting ſtone in *Sion*: and in him ſupport is to be found under burdens, and comfort againſt whatſoever cauſe of griefe; yea, and more alſo, joy and delight ſwallowing up all grievances, as the *Pſalmiſt* by experience did find uſually: *In the multitude of my thoughts within me, thy comforts delight my ſoule*; now Gods comforts are Goſpel comforts.

Ver. 20. *Shall the throne of iniquity have fellowſhip with thee: which frameth miſchief by a law?*

21. *They gather themſelves together againſt the ſoule of the righteous: and condemne the innocent blood.*

He ſheweth what uſe he made of the oppreſſors wickedneſſe for ſupporting of his own faith; to wit, that he was perſwaded that God allowed not their miſchievous courſes, howſoever they pretended to do what they did by a Law; becauſe not the good of the ſubject, but the overthrow of the godly was intended by them. *Whence learne*, 1. The fear of juſtice within the viſible Church, may poſſibly turn enemies to piety and righteouſneſſe, and to thoſe that follow Gods Word; In which caſe, the grief, tentation, wraſtling and trial of the godly, is not ſmall, as the Pſalmiſts experience doth teach us, who here cometh to God with a queſtion; *Shall the throne of iniquity have fellowſhip with thee?* 2. As the Thrones of Juſtice are honourable, are countenanced and protected of God, when they decree and execute righteouſneſſe; ſo they loſe their reputation, and are denuded of Gods approbation, comfort and defence, when they decree and

execute

iquity; *Shall the throne of iniquity have fellowship* 3. Albeit wicked men oft-times love to have the ap- and shadow of equity, yet unrighteousnesse, impiety, is not the more justifiable, that it be covered with the of a law, but rather God will abhorre that wickednesse enjoyned by a law, so much the more as it hath pretence *shall the throne of iniquity have fellowship with thee, mischief by a Law?* 4. The iniquity of persecuters of confidence for the oppressed; for if our adver- be against God, and against us also, then have we fellow- with God in a common cause; *Shall the throne of iniquity have with thee?* saith he. 5. When mischief is enacted then shortly may the godly be panneled as criminally and they who allow the Law, shall be found ready to sit Assizes to condemn the righteous, as the experience of the doth shew: *They gather themselves together against the righteous, and condemn the innocent blood.*

Ver. 22. *But the Lord is my defence: and God is the rock of my refuge.*

23. *And he shall bring upon them their own iniquity, and shall cut them off in their owne wickedness: yea, the Lord our God shal cut them off.*

From this consideration he draweth two conclusions, one as- him of his own protection, *ver.* 22. another assuring him the destruction of the adversary, *ver.* 23. *Whence learne*, nothing save faith in God can uphold a man in time of tion: so by persecution and trouble, God useth to cause make use of faith, and to draw nearer hand unto him, did find by experience, saying, *But God is my* It is needful that he who would have Gods help and in a particular good cause, should see that the recon- of his person be solidly grounded on the Covenant of ; *My God is the rock of my refuge.* 3. The godly Gods Word give out damnatory decrees against their which surely shall be executed; as here thrice de- pronounced by the *Psalmist* against the oppressors. destruction intended against the godly by their oppres- ready as any thing to be the trap to take themselves in, *bring upon them their owne iniquity, and shall cut*

them

them oft in their own wickednesse. 5. How little appe
ever there be of the vengeance of God upon wicked Ru
sing their power against the godly for their righteousne
piety, yet the overthrow of them must not be doubted of,
of the Covenant past between God and his servants, who
him in suffering for righteousnesse; for the repeating of the se
tence of destruction the third time against such oppressors,
teach so much: *Yea, the Lord our God shall cut them off.*

PSAL. XCV.

This Psalm is applied to Christ by the Apostle, *Heb.* 3.7,8,9,10,
11. Whereof there are two parts. In the first, is an exhortation
to worship God in Christ, or Christ God with the Father a
holy Spirit, dwelling among them in the Temple, and repre
senting unto them his future incarnation, and the execution
of his offices in types and figures. The arguments of praising
and worshipping of him are five. The first, because he is the
rock of our salvation, *ver.* 1,2. The second, because of his great
nesse, *ver.* 3. The third, for his power, *ver.* 4. The fourth, be
cause he created all things, and us his people, *ver.* 5,6. The la
ter part of the Psalm is another exhortation unto the visible
Church, to evidence their obedience of faith, and not to harden
their heart in the time of Gods dealing with them by his Word
as their fathers did, who perished in the wilderneſſe for their
provocation, *ver.* 8,9,10,11.

Ver. 1. *O Come, let us sing unto the Lord: let us
make a joyful noise to the Rock of our
salvation.*

2. *Let us come before his presence with thanks
giving: and make a joyfull noise unto him with
Psalmes.*

From the first exhortation unto a chearful praising and wor
shipping of God, manifesting himselfe in Christ to his Church

joyfull thanksgiving for salvation offered, and granted in him, which is the first reason to move them to the duty: 1. As the necessity and acceptableness of the dutie of praising God, and thanksgiving unto him is very remarkable; so is our unreadiness unto the dutie, and unchearfulness in it, observable also: for the frequent and pressing exhortations here unto do intimate so much unto us: *O come, let us sing unto the Lord; let us make a noise, let us come before him.* 2. Every one, but especially the Lords Ministers, should stir up their people and others also to this duty, to discharge it not onely in secret, but also publickly in their congregations, and that with cheerfulness, with heart and voice, whatsoever shall be their private grievances and burdens; *Let us come before his presence with thanksgiving, and make a joyful noise unto him with Psalms.* 3. Whatsoever evil or grief do trouble us, there is reason of joy, and praise, and thanks, when we look to Jesus Christ and his benefits: *Make a joyfull noise unto the Rock of our salvation.* From him is our full deliverance, and upon him lieth our victory over sin, Satan, death, hell, and all enmity, founded as upon a Rock. 4. It is time to come before God for mercy to prevent justice, while yet we are spared, and he is not come to us in judgment; for so the word in the Originall giveth ground, signifying coming speedily, and with prevention: *Let us speedily come before his presence*, or preoccupie his presence. 5. He that cometh to God in Christ, meeteth with his reconciled face: for the coming to the Tabernacle, the Ark and Mercy seat, did signifie and promise so much: and therefore it is said, *let us come before his presence*, or *before his face.* 6. Singing of Psalms should be done as a matter of honouring God, and not as a matter of pleasing our own ears, or the ears of others: *let us come with thanksgiving*, or confession and praising, *and make a joyfull noise unto him with Psalms.*

Ver. 3. *For the LORD is a great God: and a great King above all gods.*

Another reason of praising Christ, is his greatnesse and supremacie above all Rulers, and above all imaginable excellency. Whence *learne*, 1. He that hath a minde to praise God, shall not want matter of praise, as they who come before Princes do; who for want of true grounds of praise in them, do give them flat-

tering words: *For the Lord is a great God*, for power and eminency, for strength and continuance. 2. Except all things that bear the name of Excellency under God, whether they be Angels or Princes, or whatsoever the world make their god, we do not give him his due honour: *He is a great King above all gods.*

Ver. 4. *In his hand are the deep places of the earth: the strength of the hils is his also.*

A third reason of his praise is this; he is strong, sustaining by his power sea and earth, and all things of weight. *Whence learn,* 1. Whatsoever is most secret and remote from mens power, or from our sight and knowledg, God hath it at his disposing, for he sustaineth it, and maketh it subsist: *In his hand are the deep places of the earth.* 2. There is nothing of any strength among all the creatures, which hath not his strength borrowed from God: *The strength of the hils is his also.*

Ver. 5. *The sea is his, and he made it: and his hands formed the dry land.*

6. *O come, let us worship and bow down; let us kneel down before the LORD our maker.*

A fourth reason of Christs praise is, because he is the Creatour of all things, and to be worshipped of us as our Creatour. That Christ as God, or God to be incarnate, one with the Father and holy Spirit, is here intended, appeareth by the command given to the worshippers to present themselves in the Temple, and to kneel down toward the place of the Ark before God dwelling between the Cherubims; that is, before Christ, God to be incarnate. *Whence learn,* 1. All things were made by Christ, whether high or low, *Coloss.* 1. 16. And it was meet that our Saviour should be no other then he by whom sea and dry land were made, so great is the work which the Mediator hath in his hands: *The sea is his, and he made it; and his hands formed the dry land.* 2. Christ, as he is one with the Father and holy Spirit in greatnesse and power, in respect of his God-head and divine nature; so is he one with the Father and holy Spirit in the capacity of divine honour: *O come, let us worship and bow down.* 3. Religious

...is a part of divine worship, whereby we testifie our ...mission unto, and highest giving of honour to God in ...dy; and this honour is incommunicable to any crea- ...*let us worship and bow down; let us kneel before the* ...*Maker.*

Ver. 7. *For he is our God, and we are the people of his pasture, and the sheep of his hand: to day if ye will hear his voice.*

The fifth reason of Christs praise is, because he is our God, and Pastor of his church, by office of his Mediatorship. *Whence* ...*note.* 1. God deserveth praise of all the world; but specially of his church, because of the near relation of covenant between God and his church; *Let us worship and bow down; for he is our* ... 2. The good shepherd of the church, who layeth down his life for his sheep; the great Doctor and Prophet of the church; the Mediator of the covenant of grace, and covenanted spouse of the church, is very God, and was known, believed on, and worshipped as very God, before his incarnation: *He is our God, and we are the people of his pasture.* 3. Christ the Maker, the God, the Mediator and Pastor of the church, doth not only effectually feed his people by teaching, but also effectually governeth and defendeth his church by his omnipotent power; *We are the people of his pasture, and the sheep of his hand:* whom his Almighty hand and power governeth and protecteth in all ages.

Ver. 8. *Harden not your heart, as in the provocation: and as in the day of temptation in the wilderness:*

9. *When your fathers tempted me, and proved me, and saw my work.*

10. *Forty years long was I grieved with this generation, and said, It is a people that do erre in their heart: and they have not known my wayes.*

In the latter part of the Psalme, which beginneth in the former verse, *To day if you will here his voice, harden not your heart;* he giveth another exhortation to his church visible, to believe and obey the voice of our great Prophet Jesus Christ; as the Apostle, Heb. 3. 7,8,9,10,11. teacheth us to expound it. The maine ar-

gument to enforce the exhortation is, leſt the curſe of God overtake the diſobedient, and they ſhould be debarred from and happineſſe, as the misbelieving *Iſraelites* were ſecl *Canaan*, and from heaven ſignified by it: the hiſto ſeen, *Exod.* 17. *Whence learn*, 1. The voice of God Scriptures, in the Goſpel, appointed to be preached by ſent miſters, is the voice of God the Father, God the Son, and the holy Spirit, one God in three perſons: for all who do grant Scriptures to be divine, do acknowledge alſo that the Scriptures are the voice of God the Father; and this Pſalm the Apoſtle, *Heb.* 3. 7. calleth *the ſaying of the holy Ghoſt*: and in that ſame place he expoundeth *his voice*, of whom this place doth ſpeak be the voice of the *Sonne*, Jeſus Chriſt; and ſo the voice of God in the Scriptures, in the Goſpel, appointed to be preached by ſent meſſengers, is the voice of God the Father, Son and holy Spirit, as *David* alſo doth teach us, 2. *Sam.* 22. 2, 3. *The Spirit of the Lord ſpake by me*, there is the perſon of the holy Spirit; *God of Iſrael ſaid*, there is the ordinary deſignation of the perſon of the Father without ſecluding of the *Word* or *Spirit*: *The Rock of Iſrael ſpake to me*, there is the deſcription of the perſon of the Son, who is the Builder of the church, his houſe, and the foundation whereupon his church is builded; againſt which the gates of hell ſhall not prevail. 2. The viſible catholick church which hath the Word of God preached unto them, and are in covenant with him, is the people of Chriſts paſture, and flock of his hand, wherein may be found many ſuch as harden their heart and periſh, and ſo are not all of them elect perſons; for, *To day if ye will hear his voice*, is ſpoken unto all, to whom the Word of God doth come, and doth bring them in the bond of the covenant to heare his voice. 3. Of ſuch as are in covenant with God in Chriſt, to believe and obey his voice, thoſe only are actually true diſciples, who have this property; to love, to believe, and to obey Gods voice; to yield the heart to the Lords Word. *To day if ye will hear his voice*, is here the probation of their covenanted profeſſion. 4. The preſent time onely is the opportunity of ſalvation, or embracing of the offer of Gods grace, and teſtifying of our obedience of faith; we are not ſure how long the World ſhall remain with us, or we with it: *To day if ye will hear his voice.* 5. How ignorant, weak, and unable ſoever a man is by nature, to believe and obey the voice of God, yet ſeeing God doth offer himſelfe by his Word to cure him of all his evils, he cannot endure that a man ſhould wittingly & willingly reject the

Gracious

of the Lord, and resolutely strengthen himself in his na- unbelief and disobedience, for this were to harden his own heart yet more; which here is forbidden; *To day if ye will hear his voice, harden not your hearts.* 6. The example of other mens sins should be made use of, to make us wise for eschewing the like; as that the history of the peoples murmuring against God and his leaders, is for this end recorded from *Exod.* 17. 3, 4. concerning *their tentation of God, and provocation of him in the wilderness.* 7. It is to good purpose that we look upon the sins of our fore-fathers, and upon Gods judgments on them for their sins, that we may be humbled and made watchful against hereditary sins; to this end is the time told them, *When your fathers tempted me, proved me.* He that maketh question either of Gods power or good will, after he hath had experience and proof thereof, burieth unthankfully the Lords bounty, and doth draw a great deal deeper in the sin; so he doth aggravate the provocation of God by the carnal Israelites here, that they had often proof what God could do, *They saw my works*, saith he. 9. The Lord not only marketh mens sins, but also doth reckon how long they continue in them: *Forty years long was I grieved.* 10. Misbelieving of God, and not submitting themselves to his government, is a vexing of his Spirit, and a provocation of him to reject the sinner; *Forty years long was I grieved with this generation.* 11. The errors of the minde are dangerous; but the errors of the heart are yet more dangerous; for the error of the mind simply considered, are ignorance and error, but the fault of the heart is a loving of darkness and error: the error of the mind saith, I knew not, I did not understand such a duty; but the error of the heart saith no less then, I will not know; I desire not to hear of, I care not for such a duty; *I said, it is a people that do err in their hearts, and they have not known my wayes*; that is, they have not regarded my wayes, have not allowed of them, or loved them; for otherways they were not simply ignorant of them; they heard his words, and *saw his works.* 12. Not to subject our selves to such and such particular hard exercises, difficulties, straits and sad dispensations, as it pleases God to put us under, is a not knowing and disapproving of the ways of God, which he followeth in dealing with his people, and is no less then if we did take upon us to be wiser then he, and to counsel and direct him how to govern the world, and our particulars better then he doth; *They err in their hearts, and have not known my wayes.*

Ver. 11. Unto whom I ſware in my wrath, that they ſhould not enter into my reſt.

To enforce the exhortation, the Lord repeateth the doom pronounced upon ſuch as harden their own hearts, in their unbelief and diſobedience of the voice of God; to wit, that he ſware they ſhould not enter into his reſt, that is, they ſhould not enter into the reſt of reconciliation and peace with God, which is a part of the believers reſt, whereof the Apoſtle ſpeaketh, commenting on this place, *Heb.* 4. 3. nor into the reſt of *Canaan*, the type of heaven: for they died in the wilderneſs; nor into the reſt of heaven ſignified by *Canaan*, ſo many of them as continued in this ſin of hardning their hearts againſt the voice of God. *Whence learn*, 1. There is a reſt of God ordained for believers, who give up their hearts to the impreſſion of Gods voice, in the obedience of faith; to wit, the reſt of juſtification, reconciliation, and peace with God; the reſt of begun ſanctification, and ceaſing from their own works; and the reſt of everlaſting refreſhment, begun in this life, and perfected in the life to come; for this is the reſt which God calleth here his reſt: *They ſhall not enter into my reſt.* 2. As all ſin hath judgment following after it, as the ſhadow followeth the body: ſo hardning of the heart againſt Gods Word in ſpecial, hath wrath annexed unto it; *To whom I ſware in my wrath.* 3. Obſtinate hardners of their heart in unbelief, and diſobedience againſt Gods Word, are near to the curſe; and whoſoever do continue to the end, ſhall be found reprobates juſtly damned to the eternal torment of reſtleſſeneſs, againſt whom God ſtandeth ſworn, to condemn them and deſtroy them: *Unto whom I ſware in my wrath, that they ſhould not enter into my reſt.* 4. The moſt fearful curſes and threatnings pronounced againſt ſinners by God, and the moſt terrible judgments which have been executed upon diſobedient unbelievers of Gods Word, are merciful and fatherly warnings of Gods children, to eſchew ſuch ſins as carefully and really, as they abhorre the puniſhment inflicted for them; for the Lords making uſe of his wrath againſt the misbelieving and diſobedient Iſraelites here, doth teach us much.

PSAL. XCVI.

1 *Chron.* 16. 23. a part of this Psalm, sung at the bringing of the Ark to *Sion*, to be in substance and almost in words also one and the same with this which is here; for as there, so here the Prophet foreseeth in the Spirit the spreading of the Kingdom of Christ among the Nations; and therefore first, he exhorteth all people heartily to receive Christ and propagate his glory, *v.* 1, 2, 3. and giveth reasons for it, *v.* 4, 5, 6. Then he repeateth and inlargeth the exhortation to glorifie God, and to rejoice in him, because Christ was indeed to come among the Gentiles, to reign among them righteously, *v.* 7, 8, 9, 10, 11 to 13.

VER. 1. *O Sing unto the Lord a new song: sing unto the Lord all the earth.*

2 *Sing unto the Lord, blesse his Name, shew forth his salvation from day to day.*

3 *Declare his glory among the heathen; his wonders among all people.*

From the exhortation given to all Nations to rejoyce for Christs coming among them; *Learn*, 1. As sadnesse and sorrow, misery and mourning, is the condition of all people, till Christ the true Ark of the Covenant come unto them, so Christ coming among them, is the matter of the greatest joy that ever sinners did hear of: for upon this ground are all here exhorted to rejoyce; *O sing unto the Lord.* 2. As the matter of joy in Christ is everlasting, and shall never decay: so the reason of praising of God for salvation in him, is everlasting also, new and fresh matter being alwayes offered of joy to us, and praise to God, which shall never vanish and wax old; *Sing unto the Lord a new song.* 3. All the earth hath interest in this Song; all is obliged unto the duty of joy and praise, because out of all people, tongues and languages, God is to gather a people to be saved; *Sing unto the Lord all the earth.* 4. We have need again and again to be stirred up to joy in Christ, to praise him;

for we are dull, and the work excellent, and no man ... charge the duty sufficiently: therefore is it said the third ... *Sing unto the Lord.* 5. The grace offered in Jesus Christ ... perpetual reason of declaring the goodnesse of God, and ... Christ is the fountaine of all blessednesse to them who ... ceive him; for, *Blesse his Name*, doth import so much. 6. ... salvation which cometh through Christ; ought to be commended as Gods salvation indeed, because he deviseth it, he purchaseth it, and he it is that doth apply it to us, and maketh us partakers of it; *Shew forth his salvation.* 7. The doctrine of salvation by Christ, is the common good of mankind, and ought not to be concealed, but set forth to all, preached, and proclaimed, and spoken of by all, according to their vocation and ability: *... forth his salvation from day to day.* 8. It is a part of the Commission given to the Ministers of the Gospel, not only to teach the Congregations concerning Christ, but also to have a care that they who never did hear of him, may know what he is, what he hath done and suffered, and what good may be had by his mediation: *Declare his glory among the heathen.* 9. Nothing so glorious to God, nothing so wonderful in it self, as is the salvation of man by Christ; to behold God saving his enemies, by the incarnation, sufferings and obedience of Christ the eternal Son of God; *Declare his glory among the heathen, his wonders among all people.*

Ver. 4. *For the Lord* is *great, and greatly to be praised: he* is *to be feared above all gods.*

5 *For all the gods of the nations* are *idols: but the Lord made the heavens.*

6 *Honour and majesty* are *before him; strength and beauty* are *in his sanctuary.*

The reasons of the exhortation are, because God is soveraign above all, *ver.* 4. and all other gods beside God are idols, *ver.* 5. and whatsoever is glorious is to be found in him only, *ver.* 6. *Whence learn,* 1. None can praise God till they consider his excellency, and that his wisdome, power, and ... is above all created or imaginable greatnesse; for, *The Lord is great and greatly to be praised.* 2. As the Lord is praise-worthy for his goodnesse and readinesse to communicate of his riches ...

…mes, and moſt of all to his ſervants: ſo is he able to … his adverſaries, and all that contemn his Authority, which … is able to do; *He is to be feared above all gods.* 3. Who… do not ſubmit themſelves to God, and worſhip and obey … ſhall be found to ſerve idols and vanities, whereby they can … no good, but diſappointment of hopes: for, *All the gods of … are idols.* 4. The framing of heaven and earth, and … ding and governing of all the creatures, proveth, that the … thereof is God alone, and that there neither is, nor can bee … beſide him; all others who have the name of gods are I… *All the gods of the heathen are idols; but the Lord made the …* 5. Before a man can come to the knowledg of God, he … firſt meet with the ſhining beams of his honour and majeſty … Word, and in his Works; for theſe are Apparators and … gers going before him; *Honour and majeſty ſhall go before …* 6. The power and glory of God is not rightly ſeene either … praiſe or a mans ſalvation, except by his own ordinances … Church, where he himſelf is both teacher, and the ſub… alſo of what is taught; *Strength and beauty are in his ſan…*

Ver. 7 *Give unto the* LORD, *(O ye kindreds … people,) give unto the* LORD *glory and … gth.*

… he repeateth and dilateth the exhortation in four bran… In the firſt, he exhorteth to acknowledg, that glory and pow… ing to God, both in decreeing wiſely, and in executing ti… and powerfully his own decrees; in ſpecial, the work of … mption and Converſion of the Gentiles by Chriſt. *Whence …* As it is the ſinful ſickneſs of natural men, to take to them… or to give unto the creatures the glory of every excellent … which is properly due to God alone: ſo is it the part of a re… ſoul, to give the glory of every thing which is praiſe-wor… unto God alone, which glory God expecteth, and ſhall have it … Gentiles being reconciled and inſtructed by the Goſpel: … *unto the Lord, O ye kindreds of the people; give unto the Lord … and ſtrength*

Ver. 8. *Give unto the* LORD *the glory* due un…

to

to his Name, bring an offering, and come into his courts.

In the second branch, he exhorteth all to acknowledge the L... as they who are worshippers of him, and who are taught ... Word, should do. *Whence learn,* 1. It was foretold, that ... Church of Israel was taught by the Lords word to know ... should the Gentiles be so taught also; for, *Give unto him the ... due unto his Name,* presupposeth and importeth, that ... should have his name set forth in his Word, and should be ... structed to know him, and how to worship him accep... 2. Whatsoever point of glory the Scripture giveth unto God, ... not be withdrawn from him, nor communicated to any other ... side him: for it is his own proper due: *Give unto the Lord the ... ry due to his Name.* 3. It is the manner of the Scriptures of the O... Testament, to expresse the spiritual service of the Gospel in ... terms of the service of the Law: *Bring an offering, and come ... his courts.* 4. Albeit bodily sacrifices and oblations, and the ... al Temple of *Jerusalem* be taken away; yet the moral duties ... dowed forth in them, are still necessary to be done: we must ... come for fashion, empty and vain before God, but with the ... of our lips, offering up our selves in a living sacrifice, holy and ... ceptable to him: *Bring an offering unto him.* 5. The Church of ... Gentiles make up one Church with the Jews, and are of the ... incorporation and holy society, and partakers of the privileges ... the Church with them: *Bring an offering, and come into his ...*

Ver. 9. *O worship the Lord in the beauty of holiness: ... fear before him all the earth.*

In the third branch he exhorteth more particularly all the ... tiles to worship and fear the same God with the Church of ... Jewes. *Whence learn,* 1. True Converts must submit themselves ... absolutely unto Christs government, in soul and body; for, *O ... ship the Lord,* importeth so much. 2. Then is a mans worship ... submission sanctified, and made acceptable, when it is offered ... and through Christ, and in society with his church represented ... the Sanctuary, here called the beauty of holiness; *Worship the ... in the beauty of holiness.* 3. Among all Gods works, nothing so ... tiful as his ordinances, rightly made use of in his Church; *W... the Lord in the beauty of holiness.* 4. All our Worship must be ... soned with fear, lest we swerve on either hand from the rule ... scribed by God; *Fear before him all the earth.*

Ver.

10. *Say among the heathen, that the Lord*
reigneth: the world also shall be established, that
it shall not be moved: he shall judge the people righte-
ously.
11. *Let the heavens rejoyce: and let the earth be*
glad: let the sea roare and the fulnesse thereof.
12. *Let the field be joyfull, and all that is therein:*
then shall all the trees of the wood rejoyce
13. *Before the LORD: for he cometh, for he*
cometh to judge the earth: hee shall judge the
world with righteousnesse, and the people with his

fourth place, he exhorteth the Lords ministers, his messengers every where to proclaime Christ King in his Church, and to declare the benefits of his reigning; in specie three. 1. The putting of all things which are in disorder and confusion in the world by sin, into their own order and setling all things to the perpetual benefit of his subjects. 2. Christs righteous governing and defending of his subjects. 3. The unexpressible joy which Christ doth bring to his subjects, for setting forth whereof, all the reasonable and understanding creatures are unable. *Whence learn,* 1. Whereſoever the Gospel is preached, there without injurie to Magistrates Christ may and should be declared King, Soveraigne Lord and Lawgiver in all the matters of Religion, and whatsoever concerneth the salvation of men and service of God: *Say among the heathen, that the Lord reigneth.* 2. Before Christ come to a people, men neither know God, nor themselves, nor what is their good, nor what is their losse: for before Christ reveal himself to man, things earthly and temporal are put in the room of things heavenly and everlasting, the creatures and lusts of men are put in the room of God, and the sinner is made a slave to his own lusts and unclean spirits; But when Christ cometh, he is the light of the world, and the life of men, and convincing men of sin, and righteousnesse, and judgment, then is the heart humbled, and God exalted, and every thing is put in its right order, and a solid state of grace and glory is founded by his Spirit and working, and is setled by his decree for the benefit of

the

the world of his Elect and Regenerate people: for by Christ governing, *the world also shall be established.* 3. The Kingdome of Christ is a Kingdome which cannot be moved, and they who are his Subjects, do receive this Kingdome in title and right, and begun possession, which cannot be taken from them again; *The world also shall be established that it cannot be moved.* 4. The government of Christs Kingdom is so well and wisely carried by him, as right is done to God and man, to friends and foes, and no injury to any party is allowed; and course is taken to give effectually to every man according as his work shall be: *He shall judg the people righteously.* 5. There is no true rejoycing for sinners in heaven or earth, except in and through Jesus Christ alone: all joy of sinners without him is madnesse, and in him men have cause of rejoycing whatsoever condition they shall be in: *Let the heaven rejoyce, and let the earth be glad; let the sea roar, and the fulnesse thereof.* 6. The joy which Christ bringeth to his people is such, that men and Angels are not able to expresse it; and if all the dumb creatures had minds and mouths to set it forth, it were a task and more for them to undertake it: *Let the heavens rejoyce, and the earth be glad; let the sea roar, and the fulnesse thereof, &c.* 7. As all the creatures are in a sort of bondage and subjection unto vanity through the sins of men, so have they their own redemption and freedome from vanity in relation to Christ, and the service which they do unto the Saints, who make right use of them; and at length the creature shall be fully delivered from the bondage of corruption, and in its own kind have cause of rejoycing: *Let the heaven, earth, sea, and fields rejoyce, &c.* 8. All the creatures are at enmity with man, before he be reconciled to God in Christ, but when peace is made by Jesus Christ, they look upon man all of them with another countenance, as servants unto, and children of their Lord, who is Father of the reconciled, and governour of all for their good: *Let the fields be joyful, and all that is therein; then shall all the trees of the wood rejoyce.* They shall look upon a reconciled man walking in the light of Gods countenance as a Paradise. 9. The first and second coming of Christ to shew himself King of his Church, is ground and cause of all joy to his subjects; *Let them and all the creatures rejoyce before the Lord, for he cometh* for this, *for he cometh* (twice said) *to judg the earth,* is given for a reason of the exhortation. 10. By Christs government, every poore and needy Subjects is helped, supplied, comforted and provided for, as their case requireth: all the Subjects are justified by the impu-

of the righteousnesse of Christ, all of them are renewed upon to be sanctified, and made to aime at righteousnesse more and more in their wayes; all the proud and adversaries subjects are declared against; course is laid down in the Psalm for a full deliverie of his people from all injuries oppression, from all miserie and sin, with the full punishment of enemies: *He shall judg the world with righteousnesse, and the people with his truth.*

PSAL. XCVII.

The Psalme containeth a prophecie of the spiritual glory of Christs Kingdome, to *ver.* 8. and the use of the Doctrine to the end of the Psalm. The comfort of Christs Kingdome in relation to his Church is set down, *ver.* 1, 2. And the terribleness thereof in relation to his enemies, *ver.* 3, 4, 5, 6. with a use upon image-worshippers, *v.* 7. The uses of the Doctrine, they are four. The first is, that all excellency, and whatsoever is honourable in the world, should do homage to him, as is set down in the end of *ver.* 7. The second is, that the true Church should be glad at the hearing and the seeing of the execution of Gods judgments upon Idolaters, with a reason for it, *ver.* 8, 9. The third use is, a direction to the Saints to be carefull of sin, with some reasons for it, *ver.* 10, 11. The fourth use is that the righteous should rejoyce, and thank God upon all occasions, *ver.* 12.

Ver. 1. *THe Lord reigneth, let the earth rejoyce: let the multitudes of Isles be glad thereof.*

2. *Clouds and darknesse* are *round about him: righteousnesse and judgment are the habitation of his*

The Psalmist proclaimeth Christ King among the Gentiles, and commend his Kingdome to them, as full of joy, full of glory, and full of righteousnesse. *Whence learn,* 1. Besides

fide the soveraignty which God hath over all people, [illegible] ciall Kingdome, wherein he reigneth by the Gospel of C[illegible] this is it whereof here he speaketh, saying, *The Lord* [illegible] 2. Comfort against all grief from sin or misery, true [illegible] joy and full felicity, is to be had by the coming of this K[illegible] *The Lord reigneth, let the earth rejoyce.* 3. The Isles [illegible] are in Christs charter, and have their share of the joy [illegible] to be had in Christ; *Let the multitude of the Isles be glad thereof.* 4. How despicable soever Christs Kingdome may seem [illegible] the world; yet it is full of heavenly majesty; *Clouds and darkenesse are round about him.* 5. The glory of Christs kingdom [illegible] unsearchable, and hid from the eyes of the world, who cannot take up the things of God, except he reveal himself to them, and do open the eyes of their understanding; *Clouds and darkenesse are round about him.* 6. The Kingdome of Christ giveth no [illegible] unto sin, but is altogether for righteousnesse, and judgment; therein righteousnesse is taught to sinners, and they made righteous, and kept in the course of righteousnesse, and defended from the harm of their adversaries, and rewarded according to their righteousnesse, and all the unrighteous are adjudged to punishment according to their works; *Righteousnesse and judgment are the habitation of his throne.*

Ver. 3. *A fire goeth before him, and burneth up his enemies round about.*

4. *His lightnings inlightned the world; the earth saw it and trembled.*

5. *The hills melted like waxe at the presence of the* LORD; *at the presence of the Lord of the whole earth.*

6. *The heavens declare his righteousnesse, and all the people his glory.*

After the Psalmist hath set down how comfortable Christ is to his Subjects, he sheweth how terrible he is to his enemies. *Whence learne*, 1. Albeit the Kingdom of Christ be a Kingdome for righteousnesse, and a fountain of joy to all who receive him; yet such is the natural wickednesse of men, that they shall not want enemies, as here is imported plainly. 2. There is no lesse, but rather more wrath attending the despisers of the Gospel

did attend the giving out of the Law, *Heb.* 12. 29. *before him.* 3. Albeit the enemies of Christ were ..., invironing his flock round about; yet shall he ... midst of them, and consume all his adversaries: *A ... before him, and burneth up his enemies round about.* ... forth his wrath, not all at once, but by degrees ...ments, and foregoing terrours come before destructi... *lightnings inlightned the world: the earth saw it, and* ... 5. Christ shall utterly undo the greatest Potentates ... they stand in his way and oppose him; *The hills ... melt like wax at the presence of the Lord.* 6. There is no ...ison between Christ and his enemies; how great Mo... soever they be, they cannot stand before his presence; For ... *Lord of the whole earth.* 7. Our Lord shall not want ... of his righteousnesse: for beside the Word of God, ... from heaven upon his friends, and judgments from ... his enemies, according to the Word, shall testifie ... *The heavens declare his righteousnesse.* 8. The judg... God upon the enemies of the Church, and his blessings ... Church, shall be so evident, as beholders shall be for... knowledge God in them, manifesting himself for Christs ... *And all the people shall see his glory.*

7. *Confounded be all they that serve gra... that boast themselves of idols: worship ... gods.*

... down Gods curse upon idolaters, or image-worship... ...sheweth the uses of the former Doctrine, for fur... forth the glory of Christs Kingdome. *Whence learn,* ... who either serve or worship graven images, are rec... God for enemies to God and to Christ, and it is a part ...ory to aboliſh images, and all worship and service ... out of his Church: *Confounded be all they that ... images.* 2. Albeit such as are lovers of imagery, ... serve images, but also will defend the state of ima... ...cise of Religion, and glory in them; yet shall ... be ashamed of their boasting: *Confounded be all ... graven images, that boast themselves of idols.* ... will not have such relative worship as men would give ... him,

him, by serving or worshipping of him in, at, or be
the way how God will be served, is by a direct and
worshipping of him, without the mediation or interve
any thing which may intercept his worship: for in oppo
relative worship in the service of graven images, he saith
ship him; importing that when images are worshipped, G
not worshipped at all, whatsoever the image-worshipper do
tend. 4. Whatsoever creature hath excellency in he
earth, or can pretend to any eminency or excellency of
ever sort, must do homage unto Christ: *Worship him all ye*
and this is the first use of the former Doctrine.

Ver. 8. *Sion heard, and was glad: and the d*
ters of Judah rejoyced, because of thy judgeme
Lord.

9. *For thou, Lord, art high above all the*
thou art exalted far above all gods.

The second use is to comfort all true worshippers; par
cause they hear Gods wrath threatned and executed a
laters; and partly, because they have hereby a clear evi
Christs supremacy over all creatures. *Whence learn*,
condemnation of imagerie, and of all service and worsh
ven images, is a Doctrine comfortable to the true m
the Church; *Sion heard*, (to wit, this curse against
and was glad. 2. The true Church considered in he
incorporation; as the Mother *Sion*; and in her
branches and subdivisions, as Daughters of *Judah* depe
on Christ the Vine-tree of *Judah*, have the
of joy, and the same grounds of edification by Gods
works of Judgment, wrought for clearing of true
and shaming of false worship: *Sion heard, and was*
the daughters of Judah rejoyced, because of thy ju
LORD. 3. The manifestation of the Gospel o
exaltation of God, and manifestation of his ex
dishonour as it should be the matter of our grief;
sted glory should be our joy, as the reason here
of the Saints doth teach us; *For thou Lord, art*
the earth: thou art exalted far above all gods.

Ye that love the Lord, hate evil: he preserveth the soules of his Saints: he delivereth them out of the hand of the wicked.

Light is sowne for the righteous: and gladnesse for the right in heart.

The use of the Doctrine, is an exhortation to the faithfull to holinesse, and to eschew the fellowship of sin, whatsoever the dangers: partly, because the Lord will deliver his children out of the hands of their enemies: partly, because God will send comfort unto them, both in and after their afflictions. Whence learne, 1. A Believer in God, or a true worshipper of God in Christ, is a lover of God: for thus are the words here, *Ye that love the Lord*. The love of God is required, with delight and manifested by the study of a godly life, and with not only abstaining from, but also with abhorring of that which is sinfull: *Ye that love the Lord, hate evil*. 2. Albeit the hating of evil and loving of God do readily make a man the object of malice and of persecution to wicked men, yet shall the godly have their soules preserved, and at length be fully delivered from the harme which the wicked intend to bring upon the godly: for *he preserveth the soule of his Saints: he delivereth them out of the hand of the wicked*. 3. All the exercises of the godly, and chiefly their troubles for righteousnesse, are but the meanes and consequents, which God is to bring forth unto the end of these troubles: *light is sowne for the righteous*. The Lords children, who love him and hate evil, must not look to have the fruit of their righteousnesse presently in hand, but must give a time unto it, as is given to corne to be sowne into the ground; and as after a time the corne doth grow and comes to a ripe harvest; so shall the troubles of the godly have a comfortable issue: *light is sowne for the righteous*. 4. The sowing of the righteous, the Lord counteth men by faith, and so many as by faith in Christ have purified themselves unto the unfeigned study of holinesse, they are righteous before God, albeit their infirmities be many: and though for a fit of grief and interruption of joy, such men be subject for a time, yet at length their portion shall be a full

harveſt of gladneſſe; *Light is ſowne to the righteous, and gladneſſe for the upright in heart.*

Ver. 12. *Rejoice in the LORD, ye righteous: and give thanks at the remembrance of his holineſſe.*

The fourth vſe of the Doctrine, is an exhortation vnto vs, to be joyfull and thankfull whatſoeuer be the euils of this preſent life, becauſe of the ſalvation manifeſted in Chriſt. *Whence learne,* 1. Whatſoeuer may be the tribulations of the iuſt in the world, they haue matter of ioy in the Lord, and ſhould ſtirre vp themſelues to reioyce; and make vſe of the commandment: *Reioyce ye righteous, in the Lord.* Whatſoeuer can be taken from the godly, their right and intereſt in Chriſt can neuer be taken from them, and ſo there is matter to giue thanks for this gift for euer; *And giue thanks at the remembrance of his holineſſe, or confeſſe to the remembrance of his holineſſe*; that is, acknowledge to his glory the benefits which we haue by being a ſubiect to this Kingdome. Whatſoeuer the work of Chriſt doth bring vs to the remembrance of, it ſhould bring vs alſo to the conſideration and remembrance of his holineſſe, which is the vnſtained glory of all his Attributes, Wiſdome, Iuſtice, Goodneſſe, Power, Mercy, Truth, and the vnſtained glory of his Word, Workes, and Promiſes. *Giue thanks at the remembrance of his holineſſe.*

PSAL. XCVIII.

...me is an exhortation to Jew and Gentile, to rejoyce ... the Lord for Christs coming, to set up his King... in the world. The exhortation is thrice pressed. 1. In ... termes, requiring the church to sing for joy, with rea... joyned, *ver.* 1, 2, 3. Then it is repeated, and musical ... ments called for, to shew that by humane voice the mat... the joy which is in Jesus Christ, is inexpressible, *ver.* ... To shew that neither voice of man, nor musical in... are sufficient to expresse the joy which cometh by ... Kingdome: the whole creatures are called unto this ... rejoycing, and setting forth his glory, *ver.* 7, 8. And ... is given, because Christ cometh to set up, and exer... Kingdome in righteousnesse, *ver.* 9.

O sing unto the LORD a new song; for he hath done marvellous things: his hand and his holy arme hath gotten him the victory.

The LORD hath made known his salvation: his righteousness hath he openly shewen in the sight of the heathen.

He hath remembred his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

...exhortation to sing unto the Lord, who is Christ, hath ... adjoyned. The first is, because he hath wrought ... of Redemption wonderfully. The next is, because ... done his work by conflict with his enemies, and hath got... victory, *ver.* 1. The third, because he hath caused to ... salvation to the Gentiles, *ver.* 2. The fourth, be... he hath performed his promises made to the Jewes. And ...th, because he hath made all the earth to see the salvation, ...which God in covenant with his church hath wrought for his

people, *ver.* 3. *Whence learn*, 1. The joy which Christ doth bring, can never waxe old: but because mercies through him are everlasting, and the persons who have share in this joy, are made new, and all things unto them are made new; therefore the song and joy also shall be made new: *O sing unto the Lord a new song.* 2. Salvation brought by Christ, and the work of Redemption wrought by him, is a most wonderful work; for it is brought about by the incarnation of God, by the most suffering and shameful death of God incarnate; by whose stripes we are healed, and by whose death and resurrection we have life and immortality given unto us: *For he hath done marvellous things.* 3. It is by battel against the enemies of our salvation that we are delivered: for Christ hath wrestled with the sinfulnesse, merit, and punishment of our sinnes; wrestled with the curse of the Law, with Satan, death and hell; and with all that could hinder our Redemption and Salvation, and hath gotten unto himself the victory to our advantage; *His right hand, and his holy arme hath gotten him the victory.* 4. No outward help hath our Lord used in this work, but done all immediately by his own divine power, being God Omnipotent; *His right hand, and his holy arme hath gotten him the victory.* 5. The glory of the salvation of man, by this meanes is most justly to be ascribed to him alone, and to be called his salvation, because he devised it, and brought it about immediately by himself, and causeth to proclaime it in his own Name to the world by the preaching of the Gospel: so it is in all these respects his salvation; *The Lord hath made known his salvation.* 6. The manner how Christ maketh known his salvation, and maketh us partakers of his salvation, is by making known *his righteousnesse*, or the righteousnesse of faith; and making us partakers of it by the preaching of it among the Gentiles; *His righteousnesse hath he openly shewen in the sight of the heathen.* 7. Whatsoever promise he hath made to the Jewes, he doth not forget, but whatsoever cloud is come upon that Nation, all the promises and promises made to them, shall all be performed; *He hath remembred his mercy and his truth toward the house of Israel.* 8. The fulnesse of the Gentiles shall be made partakers of the covenant of Grace, with the true church of the Jewes; *All the ends of the earth have seen the salvation of our God.*

4. Make a joyful noise unto the LORD all the earth: make a loud noise, and rejoice, and sing praise.

5. Sing unto the LORD with the harp: with the harp, and the voice of a psalm.

6. With trumpets and sound of cornet: make a joyful noise before the LORD the King.

the repeating of the exhortation to the whole earth, and Gentiles, and calling for musical instruments to expresse joy, whereby the pædagogy of the Church under the Law, (which is now abolished) taught them the joy of the spiritual joy of Christs coming; *Learn*, 1. The joy allowed unto believers in Jesus Christ, is full of glory, which cannot be expressed by humane voice; for this the variety of musical instruments Gods people, at the offering of the Sacrifices, did shadow under the Law; and here it is signified by this exhortation, to sing with harp, trumpet and cornet; and that with special respect to Christ as King in Sion: *Make a joyful noise before the King.*

7. Let the sea roar, and the fulnesse thereof: the world, and they that dwell therein.

8. Let the floods clap their hands: let the hills be joyful together

exhortation directed to the dumb creatures, sea, floods, that they should utter Songs of joy; *Learn*, 1. The earth the praise of Christ for the Redemption of sinners not only furnish work to all reasonable creatures, every drop of water in the sea, and in every river and every fish in the sea, every fowle of the aire, every living on the earth, and whatsoever else is in the world: if they reason and ability to expresse themselves; yea, and if all were able by motion and gesticulation to communicate joy one to another; there is work for them all to set out the

praise of Christ; for, *Let the sea roar, and the fulnes thereof, the world, and all that dwell therein; Let the floods clap their hands*, doth import so much. 2. As the Lord can never be sufficiently praised for salvation through Christ; so cannot any hearers do fully, and as becomes them, hear this doctrine, without great joy, stirring up themselves to rejoice therein; for if senseless creatures in their own kind be called upon to rejoice, much more should they to whom the grace of Christ is offered, and for whom the work of Redemption is wrought.

Ver. 9. *Before the Lord, for he cometh to judge the earth: with righteousnesse shall he judge the world, and the people with equity.*

The reason of all this joy is rendred in this, that Christ is coming to judge the earth and the world righteously, and to judge his own people in special. *Whence learn*, 1. All the joy concerning the Redemption and Salvation wrought by Christ, and all the fruit which floweth from his righteous Government, should be exercised unto God in sincerity, as a part of Worship and thankful acknowledgment of his gracious gifts: for the exhortation is not to rejoyce simply, but *to rejoice before the Lord*. 2. Christ is very God essentially JEHOVAH, before he be incarnate, and when he cometh into the world by assuming our nature, he is the same: *Joy before the Lord*, or *Jehovah, for he cometh to judge the earth*; that is, *Christ who is Jehovah, cometh to judge the earth*. 3. It was typed that the work of governing the Church, and of ruling the whole earth for the Churches behoof, is committed unto Christ incarnate, or to Christ coming into the world; *He cometh to judge the earth*. 4. Christ shall guide the whole world, so as all things shall be condemned, and be taken order with: his own people shall have injuries done to them avenged, and themselves directed, protected and comforted; *With righteousnesse shall he judge the world*. 5. As Christ shall reward every man according as his works have been, and do no man wrong; so shall he make his own people righteous, and followers of the rule of equity; *With righteousnesse shall he judge the world, and the people with equity*.

PSAL. XCIX.

The comfort of the Church against a multitude of enemies about her, there is in this Psalm a declaration of the Kingdom of Christ, reigning as God, one with the Father and holy Spirit in the Church of *Israel*, before his Incarnation: with a fourfold exhortation to all who shall hear tell of him. The first exhortation is, to stand in awe of him, because of his great manifested in *Sion*, *v.* 1, 2. Another exhortation is, to praise him for his greatness, terribleness, holiness and righteousness, *v.* 3, 4. A third exhortation is, to glorifie and worship him for sundry reasons, *v.* 5, 6, 7, 8. For which he repeateth the exhortation the fourth time, *v.* 9.

1 *THE Lord reigneth, let the people tremble: he sitteth between the Cherubims, let the earth be moved.*

2 *The Lord is great in Sion, and he is high above all*

from the first exhortation to fear Christ, and to stand in awe *Learn*, 1. Christ was King in his church before his and did reign in the sight of his Saints, from the of the world: for as the Father from the begin- was in Christ his Sonne the Mediator, reconciling the himselfe, not imputing their trespasses unto them: so the eternal Sonne was in the Father, and with the Fa- and holy Spirit, gathering and governing his church all before his incarnation: for it is Christ of whom here Psalmist speaketh, and calleth him *Jehovah*, King in *The Lord reigneth*. 2. Albeit the church be compassed with enemies, as the lilly among the thornes, yet be- cause her Lord reigneth in the midst of her, she hath reason not only to comfort her selfe in him, but also hath ground of de- fying her enemies, and boasting against them; *The Lord reigneth, let the people or Nations tremble.* 3. The Lords people do not worship an unknown God, they know who he is,

and where to find him; to wit, in his ordinances, [illegible] of grace, reconciling himself to the world in Christ: *He [illegible] between the Cherubims.* 4. Whosoever do seek God in Christ, have the Angels attending on Christ, to go forth for the service and safety of the believer and worshipper; for this did the ceremonial figure signifie; *He sitteth between the Cherubims.* 5. As Christ is attended by Angels to the comfort of his church, so also for the terrour and punishment of all adversaries in the world: *He sitteth between the Cherubims, let the earth be moved.* 6. Albeit the Lord be great in his works every where, yet is his greatnesse most manifest to his church by his Word and Works to her and for her; *The Lord is great in Sion.* 7. There is no opposition which can be made against the church; no power or multitude of people able to prevail by counsel, device, plot or practise against his *Sion*, or his church; for, *He is high above all people*, to dissipate their devices, bridle their fury, and destroy them at his pleasure.

Ver. 3. *Let them praise thy great and terrible Name, for it is holy.*

4 *The Kings strength also loveth judgment; thou dost establish equity; thou executest judgement and righteousnesse in Jacob.*

The second exhortation is to praise Christ the King of his church for his greatnesse, terrour, holinesse, moderation of his power, and love of justice. *Whence learn,* 1. Whatsoever we know or understand of God, we should not only by faith subscribe to it, and seal it, and praise God for it our selves, but should also commend it to others, and wish the like should be done by all men; *let them praise thy Name.* 2. As the greatnesse of God in Christ on the one hand should induce men to the terrour of our God, who is a consuming fire to his adversaries, on the other hand, should presse men to praise him; *Let them praise thy great and terrible Name.* 3. Whatsoever in Scripture is said of Christ will be found to be really in him, he will answer to his name perfectly in all things, without staine or blot: *let them praise thy great and terrible Name, for it is holy.* 4. Albeit the enemies of Christ despise the weakness and simplicity of his Government, yet he is a powerful and strong King, both in himself; and in and for all who believe in him;

...here the Church praiseth *the Kings strength*. 5. Christ ...eth his power, specially in relation to his subjects, and ...not what he may: dealeth not in the rigour of justice with ...people, layeth no more on them then they are able to bear: ...yoke is easie and his burden is light, yea, he suffereth them ...to be tempted above their strength, but dealeth discreetly ...them; moderation and discretion pleaseth him: *The ...strength loveth judgment*. 6. The course which our ...hath set down for comforting the afflicted, relieving the ...taking order with hypocrites and obstinate offenders, ...equitable, and a course which he will not alter or change; *...loveth judgment, and thou dost establish equity*, saith he. ...Christs actions and dispensations are answerable to his Laws ...his revealed Word; he teacheth his subjects righteousnesse; ...maketh them righteous, performeth his promises, and exe...his threatnings in his Church, according to his sacred ...*Thou executest judgment and righteousnesse in Jacob*.

Ver. 5 *Exalt ye the* LORD *our God, and wor...p at his footstool: for he is holy.*

A third exhortation, wherein he presseth the same duty of ...rifying of God the third time by three reasons; One is, be...he is holy, *ver.* 5. Another is, from the example of the ...most approved servants, who did subject themselves un...the Lords ordinances, to their own and others advantage, ...7. A third reason, from the example of the Church ...in the wilderneſse and in after times, who as they found ...benefit of obedience of the ordinances of God, when they ...ipped God as he commanded them; so did they smart for ...disobedience when they followed their own inventions, *ver.* ...whereupon he repeateth the exhortation the fourth time, ...8.

Whence learne, 1. Then is God rightly acknowledged, when ...Covenant of grace offered in Christ is embraced, when ...join themselves to the true God of *Israel*, and when they ...of God and acknowledge him, as supreme Lord and ...over all: *Exalt ye the Lord our God*. 2. God will be wor...when, and where, and how he pleaseth to command; and ...not be worshipped but in Christ, figured by the Temple

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and Ark of the Teſtimony in it. *Worſhip at*, or before his foot-ſtool. 2. The Worſhippers of God under the Old Teſtament were taught to lift their minds above all earthly things, and to loose their minds from all limitation of God to any corporal preſence in the Sanctuary or Ark; and to worſhip him as *Solomon* did, to wit, as God incomprehenſible, every where preſent, and to be ſought in heaven, and adored in a ſpiritual manner: for the Temple and Ark were but as his footſtool. 3. *Exalt the Lord our God and worſhip at his footſtool*; for he is the Lords property: he is holy in himſelf, holy in all the parts of his Ordinances, and holy in his receiving of worſhip, rejecting all worſhip but what he commandeth and calleth for: he will be acknowledged holy by all that worſhip him: and holy is he to be eſteemed of; for, *he is holy*. And this is a fourth reaſon.

Ver. 6. *Moſes and Aaron among his Prieſts, and Samuel among them that call upon his Name; they called upon the* LORD, *and he anſwered them.*

7. *He ſpake unto them in the cloudy pillar: they kept his teſtimonies, and the ordinances that he gave them.*

The next reaſon is from the example of holy men, *Moſes* and *Aaron*, Prieſts, or chief Officers, and *Samuel* a Prieſt, Prophet, and Ruler of the Lords people, who all of them ſubjected themſelves to the Ordinances of God, and worſhipped him to their own great utility, and advantage, and them, with and for whom they prayed unto God, and worſhipped him. *Whence learne*, 1. The examples of holy men commended in Scripture unto us, do ſerve for inducement and encouragement unto us, to believe in God, to worſhip him, obey him: *Moſes and Aaron among his Prieſts*, or chief Officers, *and Samuel among them that call upon his Name*, becauſe the holieſt men of God that ever were in the Church, were in need of the ordinary means of grace and worſhip, and ſubjected themſelves unto Ordinances, the Lord will have no one of his people to neglect Ordinances, or live themſelves from Ordinances; for, *Moſes, Aaron, and Samuel were* [illegible]

his Name. 3. Whoever worship God, and obey ...ances uprightly, are enrolled in the catalogue with the ...worshippers of God: *Moses, Aaron and Samuel ...call upon his Name.* 4. The prayers of the ... are not frustrated, but have a good answer; and the ... of the holiest supplicants is set forth to encourage the ... believers to call upon God also, as the impartial hear... prayers of all that call upon God in truth; for he is no ... of persons: and to shew this, it is said here, *They called ... Lord, and he heard them.* 5. The more evidences we have ...ences, and the more familiarly he condescendeth ..., the more humble and observant should we be of ...inances and commands: *He spake unto them in the clou... they kept his testimonies, and the Ordinances which he ...*

6. Thou answeredst them, O LORD our God: ...a God that forgavest them, though thou ... vengeance of their inventions.

The third reason to move all to the duty of worship and obe... is from the example of the mercy of God toward sincere ...ers on the one hand, and justice toward them that fol... mens inventions in Religion in the wilderness, or after... on the other hand. *Whence learne,* 1. The same God, ... Mediator, the same covenant of grace belong to the true ... both in former and later ages; *Thou answeredst them, O ... God.* 2. Albeit the Lord give forth his Ordinances most ... perfect to direct men in their worshiping; yet so perverse ... corrupt nature, as from time to time they are devising de... and following their own inventions, as here is imported. ... Lord is very mercifull to his people, when they conti... fear: so is he just to correct them, when they pollute ... *Thou tookest vengeance of their inventions.* 4. Peni... although plagued for their sin, yet were never refu... waste of sin, when they prayed and sought unto God ... *wast a God that forgavest them, though thou tookest ven... their inventions.* 5. Plagues inflicted for sin upon Gods ... not punishments satisfactory unto justice, but means ... serving to drive men to repentance, and to seeking ..., and may well stand with forgiveness of sins; for God

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can both plague sinners to drive them to repentance, and forgive their sin when they do repent: *Thou wast a God that forgavest them, though thou tookest vengeance of their inventions.*

Ver. 9. *Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy.*

The fourth exhortation to glorifie God, wherein he doth expound what he meaneth by the footstool of the Lord, spoken of ver. 5. to wit, mount Sion, the holy hill where the Ark was; adding the same reason of the exhortation which was before, because the Lord our God is holy. *Whence learne,* 1. It is a part of our exalting of the true God, to joyn with his true Church, and to offer unto him with others, such worship as he doth prescribe; *Exalt the Lord our God, and worship at his holy hill.* 2. The Lords holinesse requireth of all men the exaltation of his Name, and subjection to his Ordinances; neither can his holinesse suffer any other worship then that he himselfe doth appoint: *Worship at his holy hill; for the Lord our God is holy.* 3. The holinesse of God, and the consequent glory of all his attributes, is both the glory and comfort of his people who are in Covenant with him, and a motive also to them, to invite all men to the fellowship of his service with themselves: *Exalt the Lord our God, for the Lord our God is holy.*

PSALM C.

A Psalm of praise.

The title of the Psalm sheweth the sum and scope thereof to be for stirring up of the whole Church to praise God cheerfully; unto which duty all are exhorted once, v. 1. for three reasons. First, because he is God. Secondly, because we are his creatures. Thirdly, because we are his covenanted people, or members of the visible Church, whereof he taketh care as a Pastor doth of his own flock, v. 3. And again, all are exhorted to thank, praise, and blesse him, *ver.* 4. And that for his goodnesse, mercy, and truth, *ver.* 5.

Ver. 1

Make a joyful noise unto the LORD, all ye lands.

Serve the LORD with gladnesse: come before his presence with singing.

From the first exhortation to praise God; *Learne*, 1. The duty of the Church visible, in all her particular meetings in every place, how largely soever God shall extend it, is to accept of the offer of the grace of God joyfully, and to acknowledge the glorious riches of the grace of God, which he offereth unto us in the Gospel; *Make a joyful noise unto the Lord, all ye lands, all the earth.* 2. As we ought to accept of the offer of the grace of God joyfully: so should we also dedicate our selves to his service heartily, as he calleth for it; because according to his call, our persons and services are accepted, imperfections covered, our sins pardoned, and our holy endeavours are graciously rewarded: *Serve the Lord with gladnesse.* 3. Our joy should be stirred up, and expressed by singing of Psalmes, especially when we come to the assemblies or publick meetings, wherein God hath promised to give his presence with his own Ordinances; *Come before his presence with singing.*

Ver. 3. Know ye, that the LORD he is God; it is he that hath made us, and not we our selves: we are his people, and the sheep of his pasture.

From the reasons of this exhortation; *Learne*, 1. Such is our naturall Atheisme, that we have need again and again to be instructed, *that the Lord is God*; of whom, and through whom, and for whom are all things; *Know ye, that the Lord he is God.* 2. If we did consider well, that we are Gods creatures, it were a sufficient motive unto us, to employ in Gods service whatsoever we have of God, life, motion, being, and gifts; and to beware to make any thing we have of God, a weapon of unrighteousnesse for fighting against him; and of this consideration we have need to be put in mind, and to be stirred up to the duty: *He it is that hath made us.* 3. The glory of our regeneration or new creation belongeth unto God, no lesse then the glory of our creation and naturall birth: and it is no lesse madnesse to ascribe the work of our regeneration to our own power, then to ascribe our first

first creation to our selves; for in both respects here is that *it is hee that made us, and not we our selves.* 4. As the Lords people, should stir up themselves to more thankful service unto God, as their relations unto God, and obligations to him as their King and Pastor, are joyned; so may they expect from God for their encouragement, whatsoever is needful to a people or a flocke to have from a good King and faithful Pastor; *We are his people, and sheep of his pasture.*

Ver. 4. *Enter into his gates with thanksgiving, and into his courts with praise: be thankfull unto him, and blesse his Name.*

From the repetition of the exhortation; *Learne,* 1. It is our duty in our approaches unto God, specially for any solemne service, to consider what rich benefits we have from him, that thereby we may be stirred up unto the more hearty acknowledgement of his favours; *Enter into his gates with thanksgiving.* 2. As the Lords benefits to us should be looked upon in our addresses unto him; so also his glorious attributes, and his workes answerable thereto, should be considered; whereby we may be the better disposed to give unto him glory in all respects: *Enter into his courts with praise.* 3. The more we look upon God in praises, the more shall we see our own riches, and the solidity of our blessednesse in him, and the reasons to move us to thank and blesse him; *Be thankfull unto him, and blesse his Name.*

Ver. 5. *For the LORD is good, his mercy is everlasting: and his truth endureth to all generations.*

From the reasons subjoyned to the second exhortation to the Lord; *Learne,* 1. It is a matter of perpetual praise to God, and of thanksgiving, and blessing of him, that as he is sufficient in himself: so he is also communicative of his riches unto his creatures, and unto his own people in all; *Blesse his Name, for the Lord is good.* 2. Albeit we be full, and deserve to be cut off in justice from the good which Gods goodnesse might bestow upon us; yet the consideration of his pardoning mercy, renewing the remission of sin

come to him in his Christ, doth keep the channel of his
open and clear to us, that it may run toward us for
his mercy is everlasting. 3. The covenant of grace set
the Scriptures of the Old and New Testament, with the
so many rich Promises, serving to strengthen the faith of
every believer, doth make the matter of Gods praise, and
our comfortable joyes so sure, that how sad soever our spirits may
be when we look to our selves; yet we shall have matter of prai-
sing, thanking, and blessing God, when we look to his good-
ness and mercy, and to what he hath for our comfort said in the
word of his everlasting truth: *Be thankfull unto him, and blesse his*
name: for the Lord is good; his mercy is everlasting, and his
truth endureth to all generations.

FINIS.